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Inspir'd the old poets with Romantick Rage
What wonders will the times to come relate
Of Charles from Charles great Brittains Charles ye gr

For Edward Vize at ye Bishops Head over against the Royal
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THE VISIONS OF Government, &c.

WHEREIN

The *Antimonarchical* Principles and Practices of all *Phanatical Commonwealths-men*, and *Jesuitical Politicians* are discovered, confuted, and exposed.

As it was Publish'd in the last Year of His late Majesty's happy Reign: With a *PREFACE* to it, written in the Time of the late Rebellion in the *West*.

By *EDWARD PETTIT*, M. A. and Author of the *Visions* of *Purgatory*, and *Thorough Reformations*.

The Second Edition.

LONDON,
Printed by *B. W.* for *Edward Vize*, at the Sign of the *Bishop's Head* over against the *Royal Exchange* in *Cornhill*. MDCLXXXVI.

TO THE

High, Potent, and Noble PRINCE,

JAMES,

Duke, Marqueſs, and Earl of ORMOND *in* ENGLAND *and* IRELAND; *Earl of* Oſſery *and* Brecknock, *Viſcount* Thurles, *Baron of* Arclo, *and* Lanthony, *Lord Lieutenant General, and General Governour of His Majeſtie's Kingdom of* Ireland, *Lord of the Regalities, and Liberties of the County of* Tiperary; *Lord Chancellour of the famous Univerſities of* Oxford *and* Dublin; *Lord High Steward of his Majeſties Houſhold; One of His Majeſtie's moſt Honourable Privy Council in* England, Scotland, *and* Ireland, *and Knight of the Moſt Noble Order of the* GARTER.

May it pleaſe Your Grace,

I Humbly preſume to take this opportunity of congratulating the late Deliverance of your Grace's Noble Son, his Ex-

cellency the Earl of *Arran*, under whoſe Care and Conduct, the flouriſhing Kingdom of *Ireland* injoyes both Peace and Plenty at this day: and I hope Your Grace will be pleas'd to accept of theſe honeſt labours of my *Pen*, in defence of that Monarchy, which you have ſo long aſſiſted with your Counſels, ſo often vindicated with Your *Sword*. My *Lord*, There never was a wiſer Government, never a more *Gracious* Sovereign, never a more faithful Subject than Your ſelf. All your

Prince-

Princely Vertues will make *Your Grace* an Illuſtrious Pattern to the Ages to come, who cannot be parallel'd by any that are paſt. He that compar'd Your Grace to *Barzillai*, did it, becauſe among all *David's Worthies*, there was none elſe that for Greatneſs, Fidelity, and long Experience, might compare with You: and yet You as far exceed his recorded Merits, as the *Iriſh Seas* do the little River of *Jordan*. May the ever-living God make Your Grace as far excel him in *length* of daies, by ad-

adding to Your Illustrious Life, *those* which in his Divine Wisdom he has been pleas'd to take from Your Right Honourable Father, and from Your Noble Son, the late Earl of *Offery*; and thus make up to us *our* loss here upon Earth, and *Yours* with a late, but glorious Immortality, with them in Heaven. This is the hearty Prayer of all that Fear God, and Honour the King, and in particular, of

Your Grace's most humble and obedient Servant,

EDWARD PETTIT.

THE PREFACE.

THis Iſland of Great *Britain* is ſituate in ſo temperate a Climate, and bleſt with ſuch delicious Advantages, that there is ſcarce a mortal Man upon Earth, but would be glad to live here Three or fourſcore Years with all his heart, were it not for an unreaſonable and ſtubborn Generation of Men, who by their ridiculous Frenſies, are a ſcandal to human Race, would tire all ſober and conſidering People out of their lives; and by their late villanous and deſperate Attempts, ſeem to be quite weary of their Own: For ſuch is the indefatigable Spite of the Fanaticks, that altho' their *lewd Cauſe* hath been ſufficiently expos'd, Tho' all their Impudent Shams, Slanders and Forgeries, have been continually detected, and altho' ſeveral of the Au-

thors and Abettors of them have been ſeverely puniſhed: Yet as if *Deſpair* it ſelf was become a ſanctifyng and ſaving Grace, in order to the finiſhing their Execrable Deſigns, they not only ſecretly, but openly declare againſt, and endeavour to ruine this *Government*, under which they might be the moſt *happy* Men in the World, altho' in all human Probability they muſt inevitably periſh in the Attempt, and ſhould they ſucceed, would make themſelves and their poſterity the moſt *miſerable*.

This being the Diabolical Humour of the Enemies of this moſt famous and happy Monarchy; it is both the Duty and the Intereſt of every Loyal Subject, of what condition or quality ſoever, to be (according to his ability) as diligent to *defend* the Government, as they are induſtrious to *deſtroy* it: For this I might urge a great many Arguments, and ſuch as induc'd me to the writing of this Book, and ſuch as you will meet with, if you read it: But I hope, you will prove ſo truly Courteous, as to believe, that I will not conclude with *jamque opus exegi*, or that I am ſo fantaſtical, as to think that this little Book ſhould preſently change the Com-

Complexions of all the Monsters of the Age, and settle the Nation, that it should do as many Feats in the Body Politick, as *Saffold*'s Pills pretend to do in the Body Natural; I hate all *Quack-Politicians*, and therefore do not pretend, either to model *new* Frames of Government, or to mend the *old*. I do not think my self more fit to write upon this Subject, than any other man that has not *less* Loyalty; but being more at Liberty (as having less of either Estate or Preferment,) I thought I might supply the want of Private Business, with endeavouring to serve the Publick, in exposing the Seditious Principles of all manner of *filthy Dreamers*, in an honest way of Loyal **Vision**, and in discovering the disobedient Practices of all *flagitious Traytors*, under the Comprehensive Title of **Government.**

I design'd at one time to have made some Additions to this second Impression, with *Observations* upon their Behaviour, since the lamented Death of the late King *Charles* the Second of blessed memory; but God be thanked, the Government is so well settled under our present most Gracious Sovereign King *James* the Second, and his High

Court *of Parliament*, under him at this time assembled, that, *relying on his Royal Declarations, and their Loyal Assurances, which are the natural effects of being Monarchical and Church of* England *men*, we may have reason to hope, that there will be no *Fanaticks* left to exercise our *Pens*; and in a short time as few *Rebels*, to occasion you to draw your *Sword*. I shall therefore only make some brief *Remarques* upon what I have already publish't: and the Occasion of my writing it, was *this*.

I was in *London* at that time, when the happy News of the *Christians* Success against the *Turks*, was confirmed by the Report of several Victories, which was observed to be no less the occasion of *Grief* and *Discontent* to many eminent Sticklers of the Faction, than it was the just cause of Rejoycing to all loyal, honest, and Christian hearts. This at first made me wonder at the Reason of that their *unpolitick*, and *un-Christian sympathizing* with those impure Infidels; but that you may not, I have shown it, *Vis.* 1. Page 24.

This then, was such an evident Testimony of their degenerate Apostasy, that I thought it both seasonable and proper

proper to ſhew to what a *vaſt* degree of *Reprobation* they are indeed abandoned, who when they pretend to be the only Saints and *Elect* of God, and vilifie all other *Chriſtians* as Superſtitious Idolaters, endeavour their Reformation of the *Goſpel*, by the propagation of the *Alchoran*. To give them therefore their proper Complement, I have made a ſhort Parallel betwixt the *Turks* and the *Teckelites*, or if you pleaſe, betwixt the Brethren of the *Leman Lake*, and of the *Thracian Boſphorus*: In Page the 26. and 27. I have ſhewn how our *Fanaticks* agree with the Deſign of *Servetus*, that Swinger of a *Latitudinarian*, that *was for reconciling the Turkiſh Alchoran to the Chriſtian Religion*; and what a bold ſtep towards it, their famous Lay-Elder, *Andrew Marvel* made, by vilifying the *Athanaſian Creed*; now had I time, I could ſhow you how far all the *Clans* of all the Separatiſts in theſe Kingdoms, encline to *Socinianiſm*, which is the direct Rode to **Turciſm**: But their Oracle *Oates*, who has ſo often *ſwore* for them, ſhall now *ſpeak* for them; That **Athanaſius** (ſaid he at *Ely* Houſe) **is a Creed-making Raſcal.** And I am told, that when

the *Athanasian* Creed was read at the Chappel of *Kings Bench*, that he openly said, **That he did not believe a word of it, nor did he think any body there did:** This in the Name of all that stedfastly believ'd him, is the second Declaration of one that has been twice Convicted of horrid Perjuries: This is the Opinion of their eminent Doctor of their Divinity, concerning the *Holy* and *Blessed Trinity*, who with his hand upon the Gospel, has invok't the *God* of *Truth*, and the *Lord* and Giver of *Life*, to so many **Murdering Lies.** This is the Doctrine of that lewd Doctor of theirs, who is the most infamous Impostor of this most wicked Age, and had never any other *Scarlet* on his Back, but what the *Whipcord* made, and the *Hangman* put upon him:

Now as this man has Impudence and Ignorance enough, to be the *Mufti* of the Faction: So they have other considerable *Dervises*, who as eminently promote all other Doctrines, common both to *Turks* and *Fanaticks*; I have shown how they equally propagate their Opinions by Artillery and Ammunition, and some of *Baxter's* Notes (whose Name you find among the War-like

War-like Divines, Page 32.) upon the *New Teſtament*, would do purely before a Congregation of murmuring *Janizaries*: Oh, what would the Brethren (who lately had an *Argile* in the High-lands of *Scotland*) (whoſe Rebellion is much more Infamous and unreaſonable, than that of *Teckelie's* in upper *Hungary*) what would they give, that the Laird would be pleaſed to ſend them three or fourſcore thouſand godly *Muſſel-men* to their Aſſiſtance? but becauſe *Conſtantinople* is a little too far off, they are ſupported by *them*, that excel either *Turks* or *Jews*, and that from the Holy City of *Amſterdam*.

But what is moſt remarkable of all, I have obſerv'd, Page 31. that Mr. *Ricaut* tells us, *That the Succeſs of the* Mahometan *Arms, produces an Argument for the Confirmation of their Faith; that whatſoever proſpers, has God the Author for it; and by how much the more ſucceſsful have been their Wars, by ſo much the more hath God been an Owner of their Cauſe*: Now let me deſire the Reader to obſerve the Heads of the Rebels *Declaration* in *Scotland* (Gazette, *Numb.* 2036) and there we read, that *by it they* impudently, and irreligiouſly

ſet forth the **great** Advantages the Proteſtant Religion, both at home and abroad, had by the **Succeſs** of the *Horrid Rebellion*, againſt King *Charles* the Firſt; *which Succeſs*, they now *impiouſly* aſcribe to the Bleſſing of God, upon the goodneſs of their **Cauſe**.

In my *ſecond Viſion*, I have ſhown the miſerable State of the *Chriſtians* under the *Turks*, who (for all the ridiculous dreams of the Toleration they grant) are under ſuch deplorable Circumſtances, that no People in the World, under any *Chriſtian* Prince, how Arbitrary ſoever he be, ought to put themſelves under *their* Protection; and the People of *England* have the leaſt Reaſon of all others, to entertain ſuch a Thought: But had I time, I could prove, that the *Condition* of all that were truly *Chriſtians* indeed, was much *more* lamentable under thoſe ſort of *Fanatical* men, who have ſo ſcandalouſly declared in the behalf of the *Turks*, and had a hand in the late long Rebellion; and were thus extravagantly endeavouring to promote another: And therefore, ſince they have been uſing all the Diabolical Arts and Stratagems imaginable, to involve us a ſe-

cond

cond time in the like unparallel'd Confusions, I have brought in a *Turk* and a *Jew*, who observe, and by the Common Laws of *Natural* Justice, condemn them, for their most degenerate Impieties; and indeed, were the case *experimentally* tried, which I hope, I have not *irrationally* supposed; I would willingly submit to the Punishment they deserve, if *they* would not give Sentence to have it inflicted upon them. What *Turk* do you, or any other Traveller meet withall of any Quality, or in any Office under the *Grand Seignior*, that does not make it a *point of Conscience* to discharge his Trust with Zeal and Fidelity, according to his *Oath* and his *Duty*? And yet among us, we have had such monstrous *Protestants*, who have taken the Oaths of Allegiance and Supremacy, and that upon the Blessed Sacrament (the highest Obligation that can be laid upon the Soul of Man) to *qualifie* them for Places of Honour and Trust, on purpose to *betray* the King, and to ruine his Government.

What *Jew* in the world, that shall observe the Luxuriant Plenty, which this Nation now enjoys, would not send all the murmuring Malecontents

in

in it, the way of *Corah*, *Dathan*, and *Abiram*; and condemn them for that, tho' they had all the Miracles of the Wilderneſs to convince them, and ſhowers of *Quails* and *Manna* to feed them, they would be as much unſatiſfied, ſince they more unreaſonably covet their former Bondage, in which they ſhall need no Onions to make them weep? For, pray do but look into page 67. and you may find, how demonſtratively plain I have made it, that the Kingdom of *England*, at this day exceeds, even their *promiſed Land*, in the times of its ſecureſt Peace and greateſt Plenty.

If therefore this Conſideration, That the Monarchy of *England*, excels that of the ancient *Iſraelites*, might be a proper Argument to convince a *Jew*, That the Rules of the *Goſpel* are better for Mankind, than the Laws of *Moſes*: What an unreaſonable thing is it, that any Man, that calls himſelf a *Chriſtian*, ſhould not live according to the moſt plain and eaſie Rules of it, as are thoſe of *Subjection to the higher Powers*, *and to the King as Supreme*. But becauſe a *Republican Fanatick* is more obſtinate than any

Jew,

Jew, I have, page 71, *&c.* endeavoured to vindicate and assert the *Divine* Original of *Monarchy*, First, by showing the great Ends and Reasons of its Institution, and particularly of *Hereditary* Monarchy, by which the *Genealogie* of the Blessed *Messias* was traced, and conveighed down to all Ages; and secondly, by clearing the Sacred History from the seditious and scandalous Notes of all Antimonarchical Commentators: But because the Enthusiastical *Politician* (whom pag. 79. I have been forc't to describe at Random, as Painters express the Face of a *Natural*, by mixing odd Colours, and bold Strokes) is not to be perswaded by any Argument from the *old* Testament, when a right Interpretation of it, is prejudicial to his Designs. I have therefore, page 81. condescended in a plain dealing Similitude, to prove that the *present* Monarchy of *England*, is transcendently more advantageous to Mankind, than *any* Common-wealth in the world, either *Ancient* or *Modern*; and this I have endeavoured by the most proper way of ending Controversie, in laying down the true State of what I maintain, in a short, tho' not full

full deſcription of it; for ſhould I give a *full* Account of this happy Government, and mention all the Conſtituent parts of it, with their attending Conveniences, and the Symmetry and Harmony of the whole, I ſhould be forc't to write a bigger Book, than you would be willing to read, or able to carry. For indeed, this Monarchy does not only excel all other Commonwealths, but likewiſe all Foreign *Kingdoms*, that are in being and Power at this day: in that it excels them in reſpect of Abſolute Authority Political, in reſpect of Abſolute Authority Eccleſiaſtical, in reſpect of Eminency of Royal Dignity, in reſpect of the Antiquity of Government, and in reſpect of the Antiquity of Chriſtian Religion; and therefore 'tis very ſtrange, that there ſhould be found a Religion, pretending to be Chriſtian, but called *Proteſtant*, that ſhould at this day undermine *ſo Noble* a *Chriſtian Monarchy*, as is this of *England*.

Laſtly, page 88. I have ſhown the fatal *Conſequences* of Sedition and Rebellion; and the baſe *Ingratitude* of ſuch impious *Proteſtants* to King *Charles* the Firſt, that glorious Martyr; for which their abominable Parricide, the moſt

most Barbarous Nations do condemn them at this day, and will arise in the Judgment against them at the last; and their monstrous Disloyalty to the merciful and gracious King *Charles* the Second of glorious memory (but then Reigning) a Prince, whose Vertues no Orator can sufficiently describe, no Historian can write his *Life*, nor could all the Poets fully lament his *Death*.

And now page 89. I am entred upon a new Scene, on which my Business is, to find out what *sort* of Men they are, that are the promoters of so much unnatural and unreasonable Disobedience in this Age; and you will find by a little further reading, that they are a Company of *sawcy*, *pragmatical Busie-bodies*, call'd *Politicians* forsooth, whose hot Heads are enough to set the World on fire, and are set on fire of Hell; Men of such unquiet Spirits, and that have such a scurvy Knack of doing Mischief, even whilest they pretend and seem to be Just, Loyal and Good, that any one of them would have destroyed the *Roman* Empire by scribling with a Quill of one of those Geese that sav'd the *Capitol*: There has indeed besides them, been a prodigious number

number of seditious Pamphleteers, who swarm, and grow the Plague of the Age; but I have made choice of no more than three or four, and they you will find were enough to baffle and frighten the Devil himself; but how I have managed them, you may better read than I can tell you: and when you have done, pray tell me how you like them; you will find, that I have done Mr. *Baxter* Justice, but I assure you, he is a squabling, peevish Politician; for in a late Pamphlet of his, the Title of which I have forgot, and what is in't, no body knows; but in the Postscript of a certain Pamphlet, he is pleased to tell every body (that has nothing else to do but to read it.) That one Mr. *Petit* lately Publisht a Book, entituled, The *Visions of Government*, and sales, He hopes every body is sensible of the Diabolism of that Book, *&c.* I confess, I have said enough to make any man Angry, that is *Ambitious* and *Cholerick*, as he himself is; but for my self, this I dare say, and for this poor little Book, that I design'd it for the *Publick* Good, and therefore it could not possibly be so extreamly delicious to any Man, that has

has been *so much*, and *so long* an Enemy to it; I digested it into the best Method I could, and made it as pleasant, as the Nature of the Subject would bear. I confess, there is something of *Humour* and *Satyr* in it, but the main Business is the *Truth* of it; therefore as to what relates to him, having from his own Writings and Actions, prov'd him to be the most *Ambitious*, *Turbulent* and *Destructive* Man of this Age, I think, the severest Reflection I have made upon him, is page 141. *That I fear that he will never be of Mr.* Prynn's *Mind, and that is, that he will never repent*; and now, what can any Man think of him that has Publisht his *Seditious* and *Scandalous Notes* upon the *New Testament*, since he wrote his Postscript in Answer to this Book; and for which I suppose the Letter of the *Law* will be sharper upon him than my Writings, and then he will cry out of the Diabolism of the Law; but in the mean time, since he has whipt me, as he thinks, with the latter end of his Pamphlet, I'le e'ne give him one Slice with the latter end, or last Sentence of another, publisht lately by an unknown Hand, upon the account

of

of his *Annotations: I pray* (saith the honest Author) *that* R. B. *may become really sensible of his Versuteness and Hypocrisie, and of* Rogueing *and* abusing *the Divine Visions of* John *and* Daniel (*which the Lord Jesus out of his faithful Love and Providence, has procured of his Father, for the Guidance and Instruction of Christendom*) *by this his rude and prophane Buffoonry.* And now, what need I value what he saies of my Visions, which tho not *Divine*, are *Loyal*, tho' I do not pretend in them to *Propheſie*, yet I believe he is really afraid, that what I just now said, will *certainly come to pass.*

Having thus performed the Complement which is due to Mr. *Baxter* for his being such an indefatigable Stickler for the Faction, and for continuing his Rebellious and Schismatical Separation, with so much Obstinacy, which has occasioned the shedding of so much Blood: I come in the Third *Vision*, to discover by what *Stratagems* the rest of his Brethren in Iniquity, support and cherish their beloved Cause; (as for Example) with what confidence and cunning they pretend to be the *best* Subjects the King has, even in such times,

times, as their Treaſons are diſcover-ed, and themſelves ſo conſcious of their Guilt, that they fear, that almoſt every one they meet with, hath a Warrant in his pocket to apprehend them; and then if two or three Athe-iſtical Villains (who cannot endure the nonſenſical Fatigue of a Conven-ticle, and perhaps go to Church out of Chance or Cuſtom, and more to ſee the Women, than to hear the Miniſter) if I ſay they chance to be truſs'd up for their Treaſons, they very dexterouſly ſlur the *Odium* of the *unſucceſsful* Vil-lany upon the Men of the Church of *England*. Theſe leud Tricks are com-mon to every Thief upon the High-way, and to every Pick-pocket in the ſtreets, acting only in a lower Sphere; 'tis by this rule of *Juggle*, that *Harry Pain* in a late Pamphlet of his, has caſt the *Bill of Excluſion* at the doors of the Church of *England*; for which he ought by all means to be dubb'd a *Politician*.

But to go on with their Policies, I endeavoured to ſhow what *Foreign* Supplies and Correſpondencies they have: They pretend indeed, that *all* the *Foreign* Churches abroad do ſide

with them, and are earneſt for their Model of Reformation, which has been prov'd a malicious Slander, by the Writings and Confeſſions of many of their moſt Eminent Divines; for 'tis not *Religion*, but *Intereſt*, which have at any time moved any *Foreign* Princes or States to ſupport and protect them; the *Dutch* have done it to ſecure a *Trade*, and the *French* their *Dominions*: But how far they have aided or aſſiſted the late Earl of *Argyle*, or the late Duke of *Monmouth*; the one is now in a fair way to give us a good Account; and we hope, we ſhall have in a few days a good account of the other.

Two general Rules they obſerve to manage the Common People by at *home*: Firſt, by falſe Reports, ſuch as are ſuited to the natural Jealouſie of the *Engliſh* Commonalty, who are always obſerv'd *to be afraid of what they do not ſee or underſtand*; or by falſe and ſcandalous *Lies*; ſo ridiculous, that the very Authours of them know, they muſt of neceſſity be contradicted and beat back into their very Teeth in a day or two; and ſo villanous, that none but ſuch falſe Traytors as they are,

are, who are the Sons of him that is a *Murderer* from the beginning, could tell them, and be so like the *Father of Lies*.

Secondly, They poison and corrupt the minds of the common people, by *hellish* and *false Principles*, such as may imploy the ignorant Zealot, or the covetous Atheist; I have ventured to expose two of the most wicked and pernicious, *Viz.* **That all Civil Authority is deriv'd originally from the People**: And this wicked Doctrine laid the foundations of the late, long, and horrid Rebellion: The Second is, **That Birthright and Proximity of Blood, give no Title to Rule or Government; and that it is Lawful to Preclude the next Heir from his Right of Succession to the Crown.** And this was Preach'd to frame the *Bill of Exclusion*, which was for the Excluding his Royal Highness, *James Duke of York*, not *James* Duke of *Monmouth*, from the Crown, by which very *Bill* of the *Excluders* joined to this *Proposition* of their *Politicians* and *Preachers*; they themselves did declare as much, as the late King himself did against their *black Box*. I will not en-

large upon the first Proposition, for you may read enough of it from page 164. to 186. but forasmuch as the second was exploded in defence of his present Majesty's Succession to the Throne; to the peaceable possession of which, God has been pleased to bring him, with the general satisfaction and reviving joy of all Orders of Men in the three Kingdoms: And yet after all, a few desperate Out-laws have attempted to invade his Dominions in Hostile manner, and *to declare against his Ascension to the Throne, as being Excluded from it by the Commons of England.* It is worth our while to consider,

First, What *sort* of Men *these* are, and upon *whom* they did depend; and if we examine their Lives, we shall find, they have far out-done *Cataline*'s Accomplices, and are the most dissolute, and debauch'd persons of this more wicked Age: So that their Carcasses, when stuck upon Poles on the City Gates, are not more loathsom to look upon, than their Actions are to reflect upon; and yet these are the Men that are so zealous to destroy *Popery*, and to purifie & reform *Religion*. These

two

two Pretenſions, make their Party (as they ſay) very *numerous*; (and ſo are they that are on the broad way to damnation) I cannot ſay, they are as numerous as *Inſects*, but I believe, they have as many *different Kinds*, and do as little agree among themſelves; for they have as *many Religions*, as there are *Vices*, and are as many *Knaves* and *Fools*, as there are *Men*; but for the *number* of them, *Argyle*'s 20000. (as was reported) were more than three parts of them of Kin to *Oates* his *Spaniſh* Pilgrims; and 'tis ſtrange, that he ſhould run away from ſo many godly Folks, to be hang'd *all alone*; and for the *Quality* of them, recommend me to the *Court*, and *Camp* of the *King* in *Lime*; a particular deſcription of which, would be a pleaſant Subject for one that is at leaſure to be Witty.

Secondly, We will conſider for *whom* all this Buſtle and noiſe is made, which in truth, is to accompliſh the deſigns of a company of prick-ear'd, greedy and ravenous *Commonwealths-men*, whoſe Characters a Man cannot truly give you, without robbing ſeven or eight Legions of Devils,

altho' they pretend for *James* late Duke of *Monmouth*, *that never will, nor never can be King of* England.

Thirdly, Let us consider *against whom* they have raised this Rebellion; and that is against *God*, and all that is *good* upon this Earth, and against the *King*, and all that is *just* upon it: Against our present Gracious Sovereign *King James* the Second, who was Crown'd at *Westminster* on St. *George's* Day, 1685. And altho' the Fanatical Soothsayers were pleased to take notice, that in his Procession, his Crown stood awry; yet I had the happiness to see him set it aright with his own Royal Hands, and I hope to see it long flourish upon his sacred Head: That he was the Heir *apparent*, and consequently had the only Right to it, I have prov'd from *Scripture*, from the *Laws* of *Nature*, from the *Fundamental* Laws of this *Hereditary* Monarchy, and from the last * Will of King *Charles* the First, and is now fully confirm'd by the *last Will* and dying Words of King *Charles* the Second of glorious memory, following therein the Advice of his Grandfather King *James* the First, (in his Advice to Prince *Henry*,

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page 173.) *if God* (ſaith he) *give you not Succeſſion, defraud never the neareſt by Right, whatſoever Conceit you have of the Perſon; for Kingdoms are ever at Gods diſpoſition, and in that caſe, ye are but Life-renters, it lying no more in the Kings, than in the Peoples hand, to diſpoſſeſs the Righteous Heir:* Now ſuch a Prince as he was, would never have defrauded his Son, had he been *Legitimate*, and by his Actions, it is a Queſtion, whether or no, he was his Son: Why then ſhould he, or any body elſe, defraud our preſent Gracious Sovereign, who was the deareſt and faithfulleſt Brother in the World, the moſt Loyal and Dutiful Subject, and is now the moſt juſt, prudent and Heroical King. And now let us I ſay, conſider, againſt *whom* that black Bill of Excluſion was then framed, and this Rebellion is now raiſed; it was framed againſt *him*, *who* (as I tell you, p. 203. when he was Duke of *York*) *had ſignalized his Love and Kindeſs in ſo many dangers to his Countrey*, and who (as himſelf tells us ſince he was King, in his Speech to the Parliament) *having heretofore ventur'd his Life in defence of this Nation, will ſtill go as far*

as any man, in preſerving its juſt Rights and Liberties. This Rebellion is rais'd againſt *him*, who (as I tell you in the ſame page, when he was Duke of *York*) *had given Aſſurances for the Safety and Proſperity of the Church of England*; and, *who* ſince he was King, has ſo graciouſly, ſo ſolemnly, and ſo frequently declared upon all occaſions, *That he will ſupport and defend it.*

Conſidering therefore, the excellent Spirit of our preſent Gracious Sovereign, which he has manifeſted in all the Actions of his Life, being ſuch as become the *Son* of *Charles* the Firſt, and *Brother* of *Charles* the Second, and acquired him the Title of *James the Juſt*: None but an ungrateful and infatuated Rebel, wheedled by the Jargon of Atheiſtical Commonwealths-men, and puſt up with a Spurious Ambition, would have gone about to diſturb theſe happy Kingdoms, having ſo fair and long a Proſpect of all manner of Temporal and Spiritual Proſperity; contrary to thoſe *Solemn Declarations* which he bound with ſuch dreadful *Imprecations* in his Letters to his Father under his own Hand, at the end of the excel-

lent

lent Hiſtory of the *Conſpiracy*; and therefore there may be a ſtinging meaning in what I make the Ghoſt of *Shaftsbury* ſpeak concerning him, at the end of the Viſions of *Thorough Reformations*, which were publiſh'd juſt upon the diſcovery of that Conſpiracy.

Can England's David *have a Rebel Son?*
That Tree ſav'd him that puniſh'd Abſalon.

But he has doubled his Guilt, and may juſtly expect a ſevere Vengeance to fall both upon himſelf and *all thoſe* that *ſupport* him in his ſtubborn Diſobedience and unnatural Sin: One Reaſon therefore among many more, why our late gracious Sovereign was ſo earneſt to defeat all the Deſigns of the *Bill* of *Excluſion*, and to ſecure the Succeſſion on the Right Heir, was the reſult of his *innate Clemency*, which you may find page 215. for there I tell you, that *he foreſaw the diſmal Calamities that would unavoidably have fallen upon this people, and that of his Goodneſs, he was reſolved to prevent them*: But we have for all that, too ſad experience of the eager madneſs of ſome

ſome people, who would bring all manner of evil upon themſelves, incited thereunto by the rebellious and murdering Spirit of *Fanaticiſm*, which has already deſtroyed ſo many Lives, and is the *Bane* and *Scandal* of theſe Nations.

To conclude, it was no unnatural Conceit, to bring in an *Indian*, as I have done, to condemn the Deſigns of ſome of the *Excluders*, and he would certainly execrate all the *Rebels*, who by their Practices, would make theſe flouriſhing and happy Iſlands more miſerably deſolate, than the moſt diſconſolate and ſavage Wilderneſſes of *America*; and the Caſe of our preſent gracious Sovereign is not altogether unlike that of *Joſhua's*, for you may find how unkindly the murmuring and diſtruſtful *Iſraelites* uſed him, *Num.* 14. *Ver.* 10. and yet he afterwards was the only Perſon raiſed up and ordained by Almighty God, to put them into the ſafe and full poſſeſſion of the Land of *Canaan*.

The deſign of the Fourth *Viſion*, is to ſhow ſome Inſtances of the *Malice* of the Faction againſt the King, in *miſ-repreſenting* him to his People, by Slanders,

Slanders, Reflections, and abominable Lies; and this is a common thing with all *Traitors* and *Rebels*: *Argile* made use of it in his impious *Declaration*, proclaiming in one, That *the Duke of York* (as he calls his Majesty) *had invaded our Religion and Liberties*; whereas indeed, we have the best Assurances that any People can desire, or any King can give for the preservation of both: But they who would pull down the *Authority* of the Prince, always begin with Reflections upon his *Person* and *Government*; and indeed, it is impossible for any Prince in the World, be he never so *just* and *good*, to be out of the reach of *Slander*: Nay, we have Instances wherein their very Vertues and Princely Qualities have been objected as Crimes, and represented to the common People as formidable and dangerous; but 'tis no wonder, that they who have the Impudence to *Make* Sovereigns, should pretend to *Judge* of their *Qualifications*. The Reader may put what Comment he pleases upon that Instance in the *Salique* Law; but the design is certainly to show, that every *Fanatick* is as crazy as a desperate *Lover*, and accordingly as the

Prince

Prince *humours* him, is in the *Extremes* of Rebellion and Diſobedience, or of Duty, or at leaſt of *Pretences* to it; for as I tell you, page 230. *they meaſure the Rights of Princes, by the Rule of their own Intereſts, and whether the Sovereign be Man or Woman, 'tis all one to them, if either His or Her Majeſties do not pleaſe them, they are preſently in the Depoſing Vein.*

Whenever they applaud or commend any Prince that have been in the Ages before, 'tis not out of any *veneration* to that Prince, but with a deſign to *leſſen* and *reproach* their *preſent* Sovereign. I could never underſtand that the 35th of Queen *Elizabeth* was any Token of her Kindneſs to them, and yet how mightily did they ſeem to be *raviſht* with her Memory, in the Reign of King *Charles* the Second; and how truly does it begin to come to paſs, what I have foretold, page 230. *that they will as much extoll the Reign of King* Charles *the Second in the Times to come*, as they have done Queen *Elizabeth's*; for having now already manifeſted their villanous Principles and Practices, by an *open* and *unnatural* Rebellion, and being in a fair way to be

Chaſtiſed

Chaſtiſed for it; it is certain, that they who were never *thankful* for any *Act of Grace*, will be apt to *mutter* under their *juſt Correction*; which, unleſs they do receive, *this happy Government muſt neceſſarily be ruin'd*; and it can never have greater Reaſon, or a fairer Opportunity to give it being in the Hands of ſo *wiſe* and ſo *juſt* a King, and ſupported by ſo *loyal* and *brave* a Parliament.

I am ſure that no People under Heaven have had more means uſed to reduce them from their Rebellious Practices, than the People of *England*, nor more *Kind* or *Gentler* means; ſhew me in the Chronicles of any Nation, ſuch a publick Inſtance of ſuch undeſerv'd *Mercy*, as was ſhown in the late King's happy Reſtoration, and ſo many particular Acts of Clemency during his Glorious Reign, which *our preſent Gracious Sovereign was alwayes ſo Inſtrumental upon all Occaſions to procure for them.* All the *Chriſtian* World beſides have not heard ſo many excellent *Sermons*, or read ſo many learned and pious *Books* concerning the Duties and Advantages of *Obedience*, as have been preach'd and written

written in the *Engliſh* Tongue, ſince the laſt long Rebellion What a vaſt number of Cheaper *Pamphlets* in an eaſie and plain Stile have been publiſhed for the Information of the poorer and more ignorant ſort of People? Nay, the very *Mobile* in the Streets are frequently diverted with ſtrains of Loyalty in *Songs* and *Ballads*, which in Queen *Elizabeth's* dayes was thought no contemptible piece of Policy; and therefore, what can keep them in Order, but *the ſtrict execution of the Laws*, and the curbing them with *Juſtice*, that are ſo ungovernable after ſo many Examples of Mercy; but that thoſe who *actually* promote theſe Diſturbances, may *effectually* meet with the *Reward* that is due to them, and likewiſe that thoſe who *neglect the diſcharge of their Duties*, ſhould be depriv'd of the *Advantages* they receive from the *Government?*

But ſome perſons whom this may ſeem to touch, will be apt to reply upon me again, and ſay, Why, ſince there have been ſo many *Pious* Books, written in a *charitable* Strain (as moſt proper to compoſe our Diviſions) do you write in a *Biting* and *Satyrical* Strain

Strain to enflame them? to which I anſwer, That becauſe I have obſerved, that all manner of gentle means would not prevail upon thoſe Incorrigible and Ambitious Atheiſts, who are the fomenters of them, under the pretences of *Religion* and *Reformation*; I thought it neceſſary to diſcover to the World, what execrable Villains they were in their Deſigns, to *prevent, if poſſible, their intended Miſchiefs*, by making them at once, both *Odious* and *Ridiculous*; the Viſions of *Thorough Reformations* were publiſh'd about a Week before the diſcovery of the *Ry-Houſe Conſpiracy*, at the end of the Book I anſwered *Alſop*'s Intituled *Melius Inquirendum*, which was written to *prepare for the Ruine of Church and State*; and what better way could be taken to curb ſuch a fulſom Buffoon, than to gargle him with his own ſowre and nonſenſical Quibbles.

But laſtly, If any body ask why *I* ſhould trouble my Head with writing Books, eſpecially *concerning the Government?* Or what *Obligation* I have upon me to do it? I anſwer, That if *Profit* or *Intereſt* be Obligation, I have *little* enough of that, for few Men have

have been more discouraged than my self: I did it then to make *other* Men *Loyal* and *Dutiful*, and to *preserve my self so too*; for I was afraid my misfortunes might at some time or other pervert either my *Will* or my *Judgment*, and therefore I have put my self out of the reach of any Temptation; and if the Reader be a Person that has met with more or less of what I have done, let him endeavour to be as *cheerful* and as *humble* as he can; let him have a great care of that accursed Spirit of *Ambition* and *Discontent*, which seizes Men like the Sin of *Witchcraft*; for no peevish Hag ever truckt away her *Soul* with more fear and pain to become a *Witch*, than a Man of Knowledge does his *Conscience* to become a *Rebel*.

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A *Spittle* Sermon preach'd in Saint *Brides* Pariſh Church, on *Wedneſday* in *Eaſter-Week*, being the ſecond Day of *April*,

April, 1684. Before the Right Honourable the Lord Mayor, the Court of Aldermen, and the Sheriffs of the now Protestant, and Loyal City of *London*. These three by *Thomas Pittis*, D. D. Chaplain in Ordinary to his Majesty.

Advice to the Readers of the Common Prayer, and to the People attending the same: With a *Preface* concerning *Divine Worship*. Humbly offered to Consideration, for promoting the greater Decency and Solemnity in performing the Offices of Gods *Publick Worship*, administred according to the Order established by Law amongst us. By a well meaning (though unlearned) *Laick* of the Church of *England*, *T. S.*

A Discourse of the Nature of *God's Decrees*: Being an *Answer* to a *Letter* from a Person of Quality concerning them, by *Thomas Hockin*. B. D. sometime Fellow of *All-Souls* Colledge in *Oxford*; and late Preacher at *Great St. Bartholomews* in *London*.

The Life of the Learned and Reverend Dr. *Peter Heylin*, Chaplain to *Charles* I. and *Charles* II. Monarchs of *Great*

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THE Famous *Story* of the Apparition of *Buda* in *Hungary*, after the successful Victory which the *Christians* obtained over the *Turks* at *Barkan*, is so generally known, that I need not relate it again: I am sure that when it was first told to me, it made such an impression upon my Fancy all that day, that I no sooner slept at night, but I dream'd at such a swift rate, that I was got as far as the *Berg* Towns, famous for those profound and rich Mines of Silver, in possession of the Rebells under the Command of Count *Teckeley*. Whether it was my Fear or Curiosity that let me drop down to the bottom of one of them, I cannot certainly tell: But I no sooner found my legs again, but methought I march't

marcht through a dark and narrow Passage; at the farther end of which, I espied a very old Man with a long white Beard, sitting at a Table, with a dim Light and a Book before him, and laying his right hand upon a Deaths-head, he seem'd to weep very bitterly. Bless me, quoth I! Where am I? In *Limbo Patrum*? Have I stumbl'd upon one of the *Antediluvian* Patriarchs? What Venerable *Sage* is this? I am resolv'd to know what part of the Chronology he belongs to. In order to it, I advanced three or four steps, with a design to ask him his Name: but as soon as he lifted up his head, I perceived that it was S. *Jerom*, the most eminent Scholar that ever that * Nation bred, and a worthy Father of the *Latin* Church. I was extreamly amazed to meet with him so far under ground; and being desirous to know the reasons of it, he prevented my boldness, by saying, *You may wonder to meet with my Phantom or Ghost in any other place under the Sun, but in the Chappel of the* Nativity *of* Bethlehem * *where I spent the latter part of my Life in those Religious Duties which became so Sacred a place: you may wonder, that I,*

* Born at Sidon.

* Sandys Trav. p. 141.

who liv'd and dy'd where the Saviour of the World and the King *of* Glory *was born, should here appear where the* Mammon *of* Unrighteousness *is hatch't in the Womb of the Earth.* I should be much more surpriz'd, Holy Father (said I) to meet you upon the *surface* of it, which is all o're stain'd with the Garbage of Infidels steep'd in whole streams of Christian Blood, as if they had utterly banisht the Doctrine of that *Prince of Peace.* How! cry'd he, *have the* Goths *over-run the World again? Is my Native Soyl trodden down once more by those impure* Barbarians? No, cry'd I, they are not call'd *Goths* nor *Vandals* neither; but they style themselves The Brethren, the Elect, Holy Saints, and Reformed Christians. *These are* (reply'd he) *fine Titles which some ancient Hereticks usurp'd and abus'd; but pray let me know their present case, as short as you can.* I shall with all submission, said I, give you an impartial account of them to the best of my memory.

This your Native Kingdom of *Hungaria*, after many revolutions, from being a Province of the *Roman* Empire, fell at last into the possession of the *Austrian*

strian Family, which now upholds the small remains of the Western parts of it in *Germany*. *Ferdinand* the Brother of *Charles* the Fifth, laid claim to it in right of his Wife, who was Sister to the unfortunate *Ludovicus* the Second; but the *Hungarians* made choice of *John Sepusio* Vaivod of *Transylvania*; who, to settle himself, call'd in *Solyman* the Magnificent, Emperour of the *Turks*. *John Sepusio* dying, left only an Infant, who was Crown'd in his Cradle, upon this, the *Turkish* Emperour, who had restor'd the Father, under pretence of protecting the Son, seized the Regal City of *Buda*, with many other Towns, and filled them with his own Garrisons; whereupon, the *Hungarians* seeing their growing danger, did with universal consent, elect the aforesaid *Ferdinand* their King, as best able to defend them; in whose family it has continued for an hundred and forty years: *their Elections being matter of Formality only. They took the best course* (reply'd the Father): *What is the reason that they now revolt from them?* You must understand (said I) that these Princes of the House of *Austria* are great Patrons

of the *Jesuits* (a pestilent sort of Hereticks) who have poison'd the Christian World with their damnable Doctrines, of Deposing and Killing Soveraign Kings and Princes: and though one would think *this* were enough to enflame all the *Potentates* of the Earth against them: yet they have gain'd so much upon the *Emperour*, that (upon the account of *their* forsaking the *Romish* Superstitions) they have not only advised him to abridge *them* of some of their *Civil Rights*, but to persecute them with extream Rigour for the sake of their *Religion*; upon which, a Party of them have renounc'd their Allegiance to their Temporal Lord, have set up one of his sworn Subjects against him; and to confirm him, have recall'd the *Turks*, the Disciples of one *Mahomet*, who has damn'd many Millions of men with his impure Doctrines, made up of a monstrous confusion of *Arianism*, *Judaism* and *Paganism*, and now threatens all Religion with his *Blasphemies*, and all *Christendom* with his *Arms*.

What! said he, looking as austerely upon me (as if *Ruffinus* had peep't over my shoulder) *because they are persecuted*

secuted by the Counsels *of the* Jesuits, *will they be damn'd by their* Doctrines? *Was there ever such a Mysterie of Iniquity since the subtle Serpent twin'd about the Tree with the forbidden fruit in his mouth? Was there ever such an Age as this? Surely these are the last and worst of dayes; and I am certain it was not so in those wherein I lived: and were I now amongst them, I shall tell them, that the* Christians *did not revolt from* Constantius *though an* Arian, *nor rebel against* Julian, *though an* Apostate, *and both Persecutors. They did not call in the* Goths *to* refine *the* Gospel, *nor the* Persians *to* reform *them from* Idolatry. *They took up the* Cross *to suffer with their* Saviour, *but they did not take up* Arms *to rebel against his* Vicegerent. *They wrote against* Heresies, *but durst not so much as* speak evil of Dignities. *So that as the* Practices *of these dayes are so much differing from the* Piety *of the former, that let them pretend to what they will of the* latter, *'tis* Ambition *makes* great Traytors, *and* Covetousness little Rebels: *for the first, pray observe my* Commentary *upon that Text,* Put them in mind to be subject to Principalities and Powers, and to be ready

to every good work. *Quod quidem præceptum, &c. which precept in this and that other place* (viz. Rom. 13.) *I think to be therefore given, because at that time the opinion of* Judas *of* Galilee *was yet fresh, and had many followers, and of which there is mention made in the* Acts of the Holy Apostles; *for before those dayes rose up* Theudas, **boasting himself to be some body.** *Now for the second,* And in the dayes of **Taxing** *arose* Judas *of* Galilee, *who propos'd it as probable from the Law, that none but* God *should be called* Lord, *and that those who payed their* Tenths *to the* Temple, **should not pay Tribute to** Cæsar.

Comment. S. Hier. in cap. 3. Epist. ad Titum.

Acts 5. 36.

Ay, but Holy Father (said I) I told you, that they were persecuted for the sake of their Religion, and therefore cannot be said to rebel out of Covetousness.

I confess (reply'd he) *that a blind zeal may carry them a great way; but such fight not so much against the Idol, as for the Gold that is about it. 'Tis for this gay dross* (pointing to the Silver Ore) *that they drag the glittering Steel from the bowels of their Mother Earth, to sheath it by an unnatural War, in one anothers. They quarrel not for* Heavenly

venly Graces, *but for* Earthly Plunder; *they fight not to refine their* Religion, *but their* Gold: *'tis for* this, *the* Turk, *who hates an* Image, *becomes an* Idolater *by his Covetousness; and the* True Protestant *turns* Jesuit *to worship* this Mass: *and since the Banners of* Mahomet *are the Ensigns of Mammon, 'tis no wonder that so many crowd under them.*

At this I heard a mighty clashing of Armor, and a great confused noise of people howling and groaning; upon which, the Candle before S. *Jerome* burnt blue: and by the last light of it he dissolv'd into a shower of Tears, and so in a Mist vanish't away. I was now left in the dark, not knowing which way I came in, or how to get out again: and therefore I stood my ground, expecting to see what would be the event of that great Hurly Burly I heard: at last a pair of great Gates opened, and there crowded in a vast number of *Turks*, all bloody and wounded, stript stark naked, shivering and groaning, and crying, *How has the* Mufti *deceived us! What a prodigious Impostor does our great Prophet* Mahomet *at last prove to us! the first promising*

miſing us victory if we fight, and the ſecond a Paradiſe if we die. ——But what do they promiſe you for *running away?* cry'd a great number of ugly *She-Devils*, (*with naſty duggs, puſhing them forward with flaming Torches*) *Had ye not ſuperfine notions of the ſtate after death, think you? Are you not pretty Companions for rolling black-ey'd women, when your carcaſſes are nothing but duſt or putrefaction? aſſure your ſelves we are all the Company you are like to keep; and if this be your Paradiſe, you ſhall injoy it for evermore.*

Theſe were no ſooner diſpos'd of where thoſe implacable Furies thought fit, but I ſaw a great number, as I thought, under a more cruel diſcipline: for they were driven along by an huge and terrible tall Fiend, branding them on the backs with red hot *half Moons*; and their faces were all overſmear'd with blood: asking who they were, I was told that they were the *Teckeliter*, and that *Lucifer* had taken particular care of them, by ſeparating them from the honeſter *Turks*, by cutting off their foreskins, and had bedaubed their faces with the blood of their *Circumciſion*, in token of their renoun-

renouncing their Christian *Baptism*, and to mark them out for the *greater* Damnation,

I was no sooner got clear of those numerous wretches, but I espied a Gentleman, whom I formerly knew, and who was acquainted with most of the affairs of *Christendom*, and had travailed through most parts of *Turky*; but before I could accost him, there came between us the renowned *Vizier Cuperlee*, raging and fretting with so much wrath and fury in his face, that he made all tremble before him.

However, as soon as he was past, *Signior Christiano* (for that was my friends name) came to me, and inviting me to follow after him, told me that I should both hear and see things worth my Observation: and indeed we had not gone a Furlong, before the haughty *Vizier* fell on his knees, and laying his hand on his breast, and bowing his head: *O* Mahomet (*cry'd He*) *our holy and great Prophet, why hast thou suffered so much shame and dishonour to befall the* Ottoman *Forces, that were raised to propagate thy Faith and holy Religion, to the ends*

of

of the Earth? Whilst I govern'd the Divan, *all things, we undertook, prosper-ed, both at home and abroad; but now I understand that the Banner that bears thy Sacred name, is carried in Triumph to the Idolatrous City. And the* Mus-selmen, *thy true disciples, flee before the face of* Gaurs *and Unbelievers; see here the Carcasses of thy proselytes that come from the burning sands of* Libya, *lye unburied in this cold Climate, where Rocks of Ice blunt the Sun-beams! Grant we may revenge this loss, this dis-honour, upon these unwashed Christians; that we may flea their Magistrates alive; That we may rip up their teeming Ma-trons, and give their Breasts to Wolves and dogs; That we may send all their Sacred Priests to the Plough.*

Rome.

Not *all* of them, cryed a *Jesuite*, who had like to have stumbled over him; I know not what wrong we of our Society have done you: You are be-holding to us for that posture of affairs that gave an advantage of beginning a War, which in all probability might have prov'd very honourable and profitable to the *Sultan*: had our designs taken effect in *Poland*, that King had never hindred yours before *Vien-*

na. Did not *We* divide the Chriſtian Princes, it were in vain for all the forces of the *Eaſt* to attacque the *united* Powers of Chriſtendom: 'tis we have weakened the houſe of *Auſtria*; 'tis we have brought your mortal enemy, the *Spaniard*, ſo low; *and although you will not acknowledge Chriſt; yet I know not what reaſons you have to object againſt* Ignatius Loyola, *who was as good a* Souldier *as* Mahomet; *and* We *have ſince been as great Merchants.*

I do not forget, replyed the Vizier, *how much the* Divan *is beholding to your* Conclave; *and therefore let this be the agreement betwixt us: We will carry on the War in the Empire, until you have gained the Popedom, and when* Vienna *is Ours, and* Rome *Tours, you ſhall help us to deſtroy all the Hereticks of our Religion, eſpecially the* Perſians; *and* We *will aſſiſt you to deſtroy all thoſe of Tours, particularly the* Engliſh.

The Bargain was concluded by their friendly parting, but the Jeſuit was not long gone, ere there was a cry, *Make room for the King of* Poland: At this very name, the *Vizier* quaked for fear; but when he ſaw only a lean

lean sallow Carrion of a fellow coming towards him; *Had the Pox* (said He) *but sprung such a Mine in the side of* Sobietski, *Our forces had taken* Vienna *long ago. But it was a fatal** *day to us, when he with his young** Scanderbeg *came upon us; a day wherein the* Gaurs *have reason to rejoyce:* and a day wherein the Turks, replyed the Earl of S. *had as much reason to give Thanks. Who are they* (said the Vizier)? *I never heard of them before. The most irreconcileable enemies that you have in the* World, replied the Earl; *and whom we had utterly destroyed, had not our designs been unfortunately discovered: by a short relation of which you will know how much I deserv'd the Kingdom of* Poland *at your hands. You must know that the King of* England *is* Guarrantee *of the Peace of Christendom, and by that high Honour conferr'd upon him by the Christian Princes, He was in a capacity to turn all the strength of the* West *upon you, and not only to free the Empire of* Germany *from the Arms of* France; *but to put both the* Dutch *and* Spaniard *also into a condition of sending* Supplies, *both of Men and Monies, besides what he might have*

* *Septim.* 9.
* *Alexandr.*

have afforded of his own: But we the true Protestants *of Great* Britain, *being oppress with Popish and Idolatrous Abominations, stirred up the minds of the people to contend against the encroachments of the* Man *of* sin. *By which means we raised so many Tumults and Seditions, that he had not only enough to do to keep his own Subjects in Peace, but indeed it was a wonder that* he preserv'd his own life. *However, We made it uncomfortable enough to him: For, though the Occasions were never so pressing and urgent: Though the Honour and safety of the Nation depended never so much upon it, we would not let him* borrow *an Asper of any of his Subjects.*

How! Cry'd the Vizier, smiling, *Would you not grant him any? would you not let him borrow any? by* Mahomet, *'twas bravely done, thou shalt have all the Goggle-ey'd wenches in Paradise; by that very means we gained the Imperial City of* Constantinople. *For when Mahomet the Great besieged that City, the miserable Emperour* Constantinus Palæologus *went in vain from door to door to borrow mony, to pay his Souldiers;*

but

but when it was taken, to the eternal shame of the Citizens, there was enough found, not only to supply the Luxury, but the Covetousness of the Turks. *I see now you are our friends, and therefore let us make a League; an* Association *be pleas'd to call it,* said the Earl, *and let it be to destroy Popery and Popish Successors.* With all my heart, replyed the Vizier, *I'le down with their Images, I'le burn their Wooden gods, untill the sop runs out at their Heels; we'll persecute their* Crucified God from City to City. *Oh! ay, ay,* cry'd the Earl, *Now you have hit upon't, be sure utterly to abolish the* Sign *of the* Cross, *and you will gain the Hearts of all true Protestants for ever. Well!* said the Vizier, *now our hands are in, we'll take care to establish the* Protestant *Religion, so that no time shall wear it out. How so,* replyed the *Earl? Why,* said the Vizier, *you know that one Pope* Gregory *hath polluted your Christian account or Kalendar, by the alteration of ten days; for the future therefore let all true Protestants date all affairs, from the Year of* Hegira. *All the reason in the world,* said the Earl; *for I'll tell you*

you what a Sorcerous trick a damn'd Popish Almanack-maker served you. What was that, said the Vizier? *You know,* replyed the Earl, *that the ninth day of* September, *the Christian Army came to the Relief of* Vienna, *that on the tenth they were clearly Masters of your Camp, and routed your forces. Too true,* said the Vizier. *What then? Why, in an Almanack which a Gentleman bought at* Florence *in* Italy, *printed for the year* 1683. *for the* 10th *day of* September, *which with us is the* 20th, *was this prediction:* il gladio di Dio in viscera di Imperio Ottomanno, principi Christiani molto felici, *&c. No more of the Language of the beast.* In English, thus: That the Sword of God should be in the bowels of the Ottoman Empire, that the Christians should be very happy, *&c. How wonderfully,* replied the Vizier, *did all your Protestant Prognosticators fib that year when they so confidently affirm'd that we should pull down the Pope, and overturn the Triple Crown. Don't despair,* said the Earl, *you have the prayers of the Brethren: Do but once again clap your* Horse-tail *to the Beast in the Revelation, and I'll warrant you, she will run away with*

the Whore *of* Babylon, *and give her such a damnable fall as she never yet had. I perceive,* replyed the Vizier, *you are not very faithful to any body; you do but make sport with our affliction, but I am sure we have reason to be sorrowfull in good earnest. Oh! that Fatal day, that Black and Gloomy day.*

The Earl seeing him in a great fit of grief, turn'd to his Chaplain, a little diminutive *Puritan*, that stood at his back in *Querpo. Comfort him up, thou man of God; Comfort him up,* said He, *with some portion of Scripture, lest he faint away.*——At this, Mr. Prick-Ears opened his mouth, and began to utter, *How are the Mighty fallen! Hold,* cryed the Earl, *have a care of stumbling upon the Mountains of* Gilboa, *you know 'tis about* Vienna; *apply 'um right, and now go on.*

How are the mighty fallen, and the weapons of war perished! Tell it not in *London*, publish it not in *Rome*, lest the daughters of the Tories rejoyce, lest the daughters of the **Uncircumcised** triumph. *An excellent preacher,* reply'd the Vizier, *he cuts out*

but all our Muezims *and* Dervices, *a Bar and half.* Pray, Sir, one word more of Comfort; *I am ſure you know* that every mans fate is written in his forehead.

Why truly, Sir, reply'd He, *if a mans time be* come, *he muſt die; or in ſhort, if a mans time be* come, *he muſt be* gone: *and never be troubled for the loſs of your men, perhaps in all your* Turkiſh *Empire, you cannot find a quarter ſo many who are* predeſtinated *to be kill'd before* Vienna; *therefore once more* blow up the Trumpet in Zion, *go out once more to* fight the Lords Battels; *and if any of thoſe* Janizaries *die that had a hand in the death of the Grand Seignior, we will be mindful to* atone *for them; and if they be not diſpos'd for your* Paradiſe, *we will take care to convey them to their fellow-labourers, in our* **Saints Everlaſting Reſt.** Ibrahim he 2.

The Vizier ſeem'd very well pleaſed, for he went away ſmiling; and beſides, a meſſenger told him that his *Succeſſor* the Grand Vizier, who was ſo unſucceſsful in the laſt Campaign, was ſtrangled by the *Aga* of the Janizaries, at *Belgrade*, Which gave him great content. He was no ſooner got out of ſight; but the Jeſuit re-

turn'd again, and finding the Earl all alone. *My Lord* (said He) *truly we laid a dangerous train, which might have blown us all up; the Metaphor was carried on a little too far: for had the Turks taken* Vienna, *we had lost a good* Colledge *there, and no body knows how far they would have ravag'd further. 'Tis true! We are bound by the* * *Laws of our Founder, to* promote the glory of our Order, though with the Ruine of Christendom; *but we must not do it, by making all the world* Turky: *therefore our Brethren the* Presbyterians *and* Independents *were too too Zealous, to wish the success of their Arms before that City: they push on all their business with too much violence, and lay themselves too open to the World: and this is the reason that all their designs miscarry. What a yelping and bawling did they keep, when they pursued us from one hole to another, when as they might, to their own knowledge, have taken us napping in their own Conventicles? but they, to gain their ends, by running us down before the people, have so overshot themselves, that they have* broke their own Necks. *For our part, we can spare a few men as well as the* Turk, *and don't*

* *Hospin.*

don's so much value that they over-reach us, as that they betray'd themselves: the discovery of their conspiracy hath confounded all our Measures for a whole Age; and we may gape as long for a Fifth-Monarchy, *as the Jews for their* Messias, *if they do not carry things more prudently for the future. Let all things at home therefore be husht, and forgotten, and 'twill be enough that the* Turks keep the Game a going, though they do not win all. *In the mean time we may so play* Ours, *as to establish* Christs Throne *in due season, to the utter confusion of all* Turkish, Popish, Arbitrary, Tyrannical Monarchy; *and this is the Business I am about, and so farewell.*

As soon as he was gone: *And fare* Thee *well, thou fool and Buffoon*, reply'd the Earl. *Do you talk to me of* Establishing, Establishing, *and of* Fixing a Fifth Monarchy? *you may as well perswade me to keep the* fifth Commandment. *I hate all* Fixings *and* Settlements: *were I confined to any* fixt *posture but a few days, the corroding humours in my Blood would eat more holes in my Carcass, than there is in a Nutmeg-grater; and I should wear more Taps,*

than a Porcupine *has quills; I must fan my blood with perpetual motion, or I die, I die with reſtleſs grief; as the old man of* Verona, *whom the thought of a Confinement to thoſe bounds* He never in his life had paſt, *kill'd as dead as a door-nail. I cannot indure the thoughts of* Conſtancy *to any one thing; therefore tell me not of an* Eſtabliſhed Government, *nor of a* Church upon a Rock; *my head builds Caſtles in the Air, my very Soul has the* Nettle-ſprings; *I cannot indure any repoſe; my whole life was continual Stratagem, and indefatigable Ambuſcado; I delighted in nothing like* Midnight Cabals, *ſecret Conſpiracies, and tragical Changes, and to have my part of* skulking *from one danger to another, with the letchery of* Juſt eſcaping what I moſt juſtly deſerved. *I hate all Religions, eſpecially that which pretends to be* unchangeable, *and can be ſo little while a Friend to any man, that were there none other now in the world but* Antony Aſhley Cooper, Antony *would fall out with* Aſhley, *and* Aſhley *with* Antony, *and* Cooper *with* Both, *and there would be Civil Wars in my ſelf for evermore.*

It

It was the pleasantest thing in the world to see with what delight he crept away, and stole out of the Company; and indeed we were glad to be rid of him, for we were as weary of him as he was of himself. He was no sooner gone, *but you see, Sir,* said my friend, *what the case of Mankind is at this day; you have heard the whole mysterie of iniquity unravel'd by the bustling Gentleman of the Age; and you may easily conclude, what the fatal consequences of such Clashing and malignant Combinations may be; you may see in the very Urinal of the aforesaid* Earl, *the Complexions of all the* Fanaticks *of* England, *and know the reasons that they should have such projects and whimsies in their Pates; they have all of them a swinging dose of* adust Choler *in their blood, which is the reason their heads are so full of wild* Capricio's *and* politick Systems, *so that the supreme Magistrate, under whom they live, hath as much need of a Regiment of* Physicians *as of* Dragoons, *of a Magazin of Hellebore as of* Gunpowder; *and if all the Enthusiastick* knaves *and* fools *were to be confin'd, 'tis a question whether* Bedlam *or* Newgate *should be the more*

popalous. The Rabbins hold that this fatal Venom *was infused by the* sting *of the* Serpent *into the* forbidden fruit, *and since has tainted more or less all Humane Race: Therefore where it prevails above the reason of the* man, *it turns him into a* Devil, *and produces all those dismal effects that raffle the World; it makes men* Traiterous, Heady, Highminded, Disobedient, &c. *It makes them unquiet, uneasie, fills them with strange desires, and stranger imaginations and devices, to accomplish them; no mad, or desperate* Lover *ever suggested to himself such* distant ferches *to obtain his ends; hence our* Politick Illuminati, *utterly despairing of attempting any thing at home, since the discovery of their late villainous Conspiracy, have the folly to imagin, and the wickedness to desire that the* Mahometans *may so alarm, and disorder all* Christendom; *that the* King, who to a Miracle hath kept us in peace, *may upon some account or other, as might thence happen, be engag'd in such Circumstances of a War, as to give them fresh opportunities of a* Rebellion.

I

I suppose, Sir, (said I) this in process of time will be styled by the Godly of the Land, The calling in of the Brethren. By my troth a good Dose of *Opium a la mode de Turcoise* would do well to lay their Politick Noddles asleep. But, Sir, by this your *Anatomy* of the *Saints*, we ought rather to pity them for their *Disease*, than condemn them for their *Sin*: for if this be the cause of their phrensies, they cannot help them.

They may and ought (replyed he) *'tis true, it has more of the nature of the Devil in it, than any other Humour of the body; but then consequently 'tis more odious to the mind, and cannot so soon soften us into a compliance with it, as Love or other Passions of that nature. But if a man will run into the* Temptation, *he deserves to be punish'd for the* Sin.——— He that goes into a Conventicle, *takes as direct a course to be a* Traytor *in the sense of S.* Peter, *as he that goes into the* Stews, *to be a* Whoremonger *in the sence of* S. Paul: *And I do not find that S.* Chrysostom *condemns any thing more, than the very Curiosity of those* Christians *in his Time, that went to the* Synagogues *of the* Jews. Truly,

Truly, Sir (said I) I perceive a man had need have a care how he goes into a *Scotch Kirk*; for he is in a very far way to a *Turkish Mosch*.

Indeed (replyed he) *their* Cupola's *do now and then put me in mind of a* Blue Bonnet: *and now it comes into my head, I have observed so many* Customs, Principles *and* Practices, *which are common both to* Turks *and* True Protestants, *that methinks they all ought to wear* Turbants.

A good way (said I) to prevent Popish *Corner'd Caps.*

Pray, Sir (said he) *don't interrupt me: I tell you seriously, that the design of* Servetus (*that great Impostor and Heretick*) *of* reconciling *the* Turkish Alcoran *to the* Christian Religion (*as he calls it*) *had something more than bare Whimsey and unpracticable Speculation.*

O Lord, Sir (said I) how can that be? *What fellowship hath Christ with Belial* (said the Apostle)? and I may say, What Fellowship hath Christ with *Mahomet*? You may as well persuade me, that the *Loadstone* that draws

draws up *Mahomet's Tomb*, was a piece of *Christs Sepulchre*; but let us know what the *Blasphemous* fool would be at.

He says, reply'd my friend, 'tis easily done; 'tis but (*saith he*) taking away the Article of the Trinity, and these two being joyned together, a great hindrance would be removed; and that the asserting that Article had ingaged to madness whole Provinces.

I believe then, Sir (said I) *that* Marvel *by his* Mischiefs *of* Creeds *and* Impositions *meant this* Madness *of* whole Provinces. That Merry Andrew *of* Hull *made a fair way for his project, by vilifying the* Athanasian *Creed, and calling that glorious Champion of the Truth* [Satanasius] *which Creed of his, you know was composed to distinguish betwixt the* Orthodox *and the* Arian, *and to confound those Blasphemies, from which* Mahomet *drew his infernal doctrines*. But, Sir, said I, this is but one man.

Oh Sir (said he) those *whom he and* others *call the* Sober-trading *part of the Nation, all the impious Heretical and Blasphemous Schismaticks that abuse*

abuse the Sacred Orders of the Church, and vilifie the Sacraments, are no small friends of Mahomets.

The Divel! said I; What! Because Mahomet forbad the drinking of Wine?

Why, replyed He, do you think that the only reason why Mahomet forbad the drinking of Wine, was to prevent the evil Consequences of Drunkenness and Intemperance?

So 'tis said (reply'd I).

Do you think, said He, that the Devil was such a dull Politician, as to discountenance a vice so pernicious to mankind, had he not had a design at the bottom of it, of more fatal consequence to them? Well! I'll tell you what just now comes into my head, I believe that Mahomet was so well acquainted with the frame of the Christian Religion, and with the nature of those duties required of us, and of the Sacraments injoyn'd us, that he concluded it impossible to overthrow the Christian Faith, and make way for his doctrines, unless he could abolish the Ornament of the Lords Supper. Now by prohibiting the taste of Wine to his Disciples and Followers, that Sacrament, according to Christs institution, must consequently

to be neglected or forgotten. And now what think you of those who never will receive; or of those ſtupefied *Raſcals that have abuſed it with* Aſymbolical *Liquors, as with Lambs Wool, and yet all this while, come in for a ſhare with our* True Proteſtants?

I have often wondred, ſaid I, *at the great progreſs of ſo ridiculous and abſurd a Religion as* Turciſm; *but when I conſider the fatal Phrenſies of ſeveral* Hereticks *diſpoſing them before hand for it, I reſt ſatisfied: However 'tis no wonder that the* Trading *part of them ſhould ſide with* Mahomet; *for they cannot but admire* him *for leaving his* Merchandiſing, *to go a* Preaching *and* Fighting. *What* Trades *are they of?* ſaid He. *Why, Sir,* ſaid I, *I have heard of* Fiſhmongers, Ironmongers, *and* Whoremongers.

I will not reflect, ſaid He, *upon any mans Calling; there are a great many honeſt men of all Trades, excepting of the laſt (if that be one): but of the Factious this muſt be ſaid, that without any great ſtretching of a Metaphor, they may e'en turn Muſſelmen: I believe that of the* 72 *Sects among the* Turks, *there is ſcarce any one we could not parallel*

rallel among the True Protestants. What is a Silent-meeting of Quakers but an Herd of Enthusiastick Mutes? And they will no more pull off their Hats, than a Turk his Turbant; and would sooner chuse to call their Congregations together with the noise of a Cryer, than with the sound of a Bell. The Turkish Marriages are perform'd by a Caddee, or Civil Judge, as the Fanaticks by a Justice of the Peace in the late Times. How deliciously would our Anabaptists soak and dabble in their Bagnio's? And in the doctrine of Fatality, they do so jump with our Presbyterians, that one would think that the Turks fought under Calvin's long Beard, instead of a White Horse's Tail: Fleaing alive, is a Turkish Cruelty, threatned by our meek-hearted: and such an Assassin as Rumbold would make a true Saracens Head with one eye. It was a strange thing, and worthy our observation, that in the same year wherein our True Protestants put King Charles the First to death; that their Brethren of the Thracian Bosphorus should slay Ibrahim the Second their Grand Seignior; and still more strange, that the Jesuite should so bedevil the uttermost parts of the Earth,

as

as about that Time to bring in the holy Tartars *to assist those Rebels of* China, *who drove their Emperour* Zunchinius *to those extremities, as to hang himself, But to go on, one would think that the Foreman of the late infamous* Ignoramus *Jury had learnt his* Art *of the most Malicious sort of* Turks, *when amongst them; for they hold it* meritorious to be perjur'd, or bring in a false Evidence in a Controversie betwixt a Turk and a Christian. *And that most of the* Assembly *of* Divines *came from the Universities of* Aleppo *or* Scanderoon; *for Mr.* Ricaut *tells us, that* the success of the Mahometan Arms produces an Argument for the Confirmation of their Faith; that whatsoever prospers, has God the Author for it; and by how much the more successful have been their Wars, by so much the more hath God been an owner of their Cause. *Now do but examine the tenth proposition condemned at* Oxford, 1683. Possession and strength give a right to govern, and success in a Cause or Enterprise proclaims it to be lawful and just: to pursue it, is to comply with the will of God, because it is to follow the Conduct of

his

his Providence: *This is the Doctrine of* Owen, Baxter, *and* Jenkins, *and of all the great Sticklers for the good Old Cause; but I think the Laws of* England, *and the Arms of* Germany *and* Poland, *have almost put it out of fashion. But moreover, they do so fully agree in their* Sanguinary *positions and* Violent *Practices, that our Saints* Militant *propagate the* Faith *of the* Gospel, *by the* Doctrine *of the* Alcoran, *and are therefore the worst of all* Christians, *by thus sympathising with* Turks. *To qualifie a man to be a true Christian, according to the* Peace, *as well as the* Purity *of the Gospel, We will take* Grotius *his Word and Rule, for once, in his Book* de veritate Christianæ Religionis, *page* 400. *His words are these:* Revocatur etiam eâdem Occasione ipsis in memoriam, arma Christi Militibus assignata, non esse, qualibus Mahumetes nititur; sed Spiritûs propria, apta expugnandis Munitionibus, quæ se adversus Dei cognitionem erigunt: pro scuto, fiduciam; pro Lorica, Justitiam, *&c. They call to mind upon the same occasion, that the Arms assigned to the Souldiers of Christ, are not such as support* Mahomet, *but such as*

pro-

properly belong to the Spirit, *being fitted to the pulling down of strong Holds that exalt themselves against the knowledge of God; for a Shield, Faith; and for a Breast-plate, Righteousness of Life.*

On the contrary, Sir (said I) *the way of Catechising mankind with* Ammunition, *and Sanctifying the Nations with* Powder *and* Shot, *is the avowed doctrine and practice of the* Dissenters; *and to joyn with Turks, rather than with Papists* (*for such they call the men of the Church of* England) *does not come by any new way of inspiration into the* Pericranions *of the Saints; for* Cartwright *popt that notion into their heads long ago, as Mr.* * Pelling *observes in his excellent Sermon preached before my* Lord Mayor *at* Bow: *But shall* they *have the rewards of* Saints? *shall they receive the* Crown *of Righteousness, that wish success to the* Arms *of Infidels? Oh Heavens! to what an height of wickedness are they now arrived? They who had need of a* Turkish Veil *to hide their* Hypocrisie; *have now more need of one to hide their* Villany, *if they had any* Shame *for that, for which an* Atheist *would* blush; *and yet, they call themselves the* Reformed

* Novemb. 5. 1683.

Christians. *What mortal Tongue can tell the sad consequences of the taking the* Imperial *City? What Crowds of innocent people would have been massacred? What abominable rapes committed? What terrours, and desolations would those* Ravaging Barbarians *have carried along with them, like a flood? What Rivers of Blood would they have sent before, to the very* German *Ocean. My very Heart trembles at the thoughts, that any such imaginations should ever enter into their hearts.*

O Sir, (replyed He) *I perceive you are a* Novice *too in these Cases, let me propose one thing to you, What do you think of those persons that would have* sacrific'd *the Garrison of* Tangier *to the Fury of the* Moors, *rather than have* misled of their designs in England? *Considering indeed how much the welfare of* Christendom *depended upon the protection of* Vienna; *it was a diabolical thought to wish it in the hands of the* Turks: *but considering withal, how much the Reputation of* England *depended upon the preservation of the* Garrison *and* People *of* Tangier; *it was no less dishonourable, no less unchristian-like to abandon them to the* Moors. *Pray*

Pray, Sir, who did so? (said I). *They, said he, who refused to comply with his* Majesties *just demands, when he so earnestly and so frequently mov'd them for Supplies for that Garrison, at* that time so much *in* danger. *Now let us weigh the Case; the* first *was the Result of the* flashy *Politick; of the Zealous of the Land over a Pipe and a Pot, in a* Tavern *or an* Ale-house; *but the* latter *was the* deliberate *determination of those, who in particular stiled themselves the* Patriots *of their Country, and were the most active of all the great* Council *of the Nation assembled in* Parliament: *'tis true, they were not many of them, but they had got such a trick of starting Bugbears at that time, that the* Loyal, *the* Wise, *and the* Honest *knew not which way to turn themselves.*

You know (said I) *that the Nation was then in great danger of the* Papists *at home.*

But, reply'd He, *the* Spanish *Pilgrims that so affrighted us, it seems, were driven out of* Spain *to the Coasts of* Barbary, *and not* visible *in* these parts.

Sir, said I again, *was it not reported to be a* Nest *and* Harbour *for* Papists?

They (said He) *that can make a* Turk *a true* Protestant, *can by inverting the Rule, make a* Church *of* England *man a* Papist *when they please: No, no, Sir, they knew as well they were no* Papists, *as that they themselves were no* Christians, *if they be none who designed the Ruine of so good a King, and of so Righteous a Government; and had not his Majesty, whose Goodness extends it self to all his Subiects, as far as the Sun shines, when He had more need of their Help at home, taken care to preserve them at his own excessive Cost and Charges, they must have been all lost. But for a further touch of the piety of our true Protestant* Numidians, *and to determine the point; Consider that our own* Countrymen *are dearer to us by the Laws of Nature and Nations, than* Foreigners; *and consider that the* Moors *are the worst sort of* Mahometans, *the very spawn of Incestuous* Saracens, *and the most barbarous* Mongrels *of all mankind; and therefore shew me now, if you can, in the Histories of all the* Commonwealths *that have been since the world began, such an Instance of unnatural* Barbarity: *When did the* Athenians, Lacedemonians,

monians, Romans, *or* Carthaginians *ever do the like! how many emblems of Honour and Reward do we meet with in ancient Coins,* ob Cives servatos, *for the saving the lives of fellow Citizens?* sed hæc est fides Punica, *this is treachery with a vengeance, and not to be parallel'd by any but* those Rebels, *who after they had destroyed their* King *and Master, put the* Moors *to less trouble, and* sold their fellow Subiects to them for Slaves. *Well,* delenda est Carthago:— *if those Patriots aforesaid, who are gone in Pilgrimage for the sake of the* good old Cause *to the* Kings Bench *in* Southwark, *instead of going over the* Thames, *were to cross the* Seas, *and had as many men as that Town would hold, with nothing but a single Wall for their defence, and* that Charity *of* theirs aforesaid, *they would soon know what it is to nuzzle with the Monsters of* Africa; *and the* Serpents *of the Desarts would hiss at them* for a Generation of Vipers.

Pious Patriots truly (said I) *but pray tell me in short, what are the pretended Reasons for such* exorbitant *Wishes and Resolutions?*

To prevent (replied He) Popery *and* Arbitrary Government, *and that they might obtain* Liberty of Conscience.

It seems, Sir, said I, *that they are mightily taken with that* Liberty of Conscience, *which they hear is granted to* Christians *of all sorts, over all the* Turkish *Dominions: and since you have been a witness of it, Pray give me an account of it.*

Mr. *Paul Ricaut* (replied he) tells you (page 188. Histor. of the present State of the Ottoman Empire) *That* Mahomet *granted* Toleration; *but it was before his Religion was fully established by the Sword, and to comply with the Heretical* Christians *of his Time, who favoured any Innovations against the* Catholick *Faith. But in some places of his* Alcoran, *he is of another mind, and gives his* Mussulmen *Instructions to destroy them utterly, hip and thigh, root and branch. So that his* Toleration *is just like the late* Presbyterians; *who only giving quarter to a man in the heat of the Battel, with an intent to cut his Throat in cold Blood: and the* Mahometans *now* tolerate Christian *Churches; but if they happen to be ruin'd by fire,*

fire, or any other accident, they dare not rebuild them; as in the fire at Constantinople 1660. wherein many Christian Churches and Chapels were ruin'd, and when almost rebuilt, by the piety of the Christians, were commanded to be thrown down by the Turks, as contrary to their Law. Now since they dare not meet in any other places, Christianity must necessarily wear out with the Walls of their Churches, which they dare not so much as repair; and indeed considering the ignorance of the Greeks and Arabians, the conservation of the Christian Faith is to be attributed to the strict observation of Fasts and Feasts.

If, Sir, (said I) our true Protestants, who in the late times abolisht them, were but to put in their helping hand; I perceive by what you last said, That they with the Turks, would blot out the very memory of Christianity from off the face of the Earth, if it were possible for men or Devils to do it: but after all, methinks, 'tis very strange, that they should wish themselves under the protection of the Grand Signior, for fear of Arbitrary Government.

You will think so, said he, *if you will take a small Journey with me.*

With all my Heart, Sir, (*said* I) and with that methoughts I followed him a great way through many subterranean windings and turnings, until at last I espied the light of the day, through a hole at a great distance; and as soon as we were got into open Air: I have brought you, *said He,* this way, to avoid the Confines of *Hungary,* which are neither pleasant nor safe, by reason of the present Wars. But now you are in *Turky,* come mount with me this winged Steed, he'll out-do either *Pegasus* or *Pacolet,* and carry you swift as thought can flie; and we shall survey the present State of it in a small time.

We went indeed very swiftly, yet I was amaz'd, considering the noise of their vast Armies; to see such desolate Wildernesses; to see those rich Countries, so famous of old for their strength and glory, now nothing but vast Desarts; to see almost all *Judea,* a barren Rock, excepting some little shaded Valleys that were green, and so much of those Countries of *Greece,*

so

so famous for Husbandry and Pastorals under the Heathens, lye overgrown and untilled; *Religion* quite banisht from the *one*, and *Learning* from the *other*: the *High-waies* indeed had some numbers of People upon them, and their *Caravanseras* or Publick *Inns*, but their room was better than their Company: the *Cities*, some of them large and populous, but withal, old, and ruinous; and the Inhabitants rude and barbarous; the *Janizaries* insulting over the natural *Turks*, and *all* over the miserable *Christians*. You see now, *said He*, what a Curse a *Tyrannical* Government is to mankind, and what a vast Part of the best Habitable world it has blasted. The *Grand Seignior* is the most absolute Monarch that is, or ever was in any Age; and has one thing peculiar to his Government, which never was known before in the World, which makes him so prodigal of the Lives of his Soldiers, and that is this; He is absolute Lord of all the Lands of his Empire, and all his *Timariots hold* of him *in Capite*; for which they serve in the Wars: if he loses his men in Battel, Sieges, or any other chances

of

of War. He gets by their death, all New-comers being obliged to renew their Leases with a considerable summ of mony; and the oftener they fall, the more he gets; whatever in the frame of his Government seems commendable as the speedy execution of Justice, &c. is by chance, out of necessity, and depending upon the various Humours of his Tyrannising Slaves, (their Common Law, if I may call it so, signifying little or nothing) and they all at his will; the *Policie* of his *Government*, still argues the *Misery* of his *Subjects*; and infamous Lusts of the Great Ones, the extreme wants of the Poor, and the perpetual dangers of them all, make up their whole lives; and 'tis under this unlimited Tyrants Banners the *Teckelites* of *Hungary* fight, and the true *Protestants* of *England* with success to his Arms; whose *Lust*, twenty Nations cannot satisfie, nor twenty Kingdoms his *Gluttony*, who ravishes and deflowers from the *Danube* to *Tigris*, and from the Desarts of *Libya*, to the Forests of *Russia*.

They take the same course, Sir, (said I) to be free from *Arbitrary Government*

vernment by *Turcism*, as from *Popery* by *Helvetism*: But pray let us away for *England*, for I have had enough of *Turky*.

With all my Heart, (replied He) but by the way, You see what are the consequences of *Schism* and *Separation*; you see how under the pretence of avoiding *those Ceremonies*, which they themselves count *indifferent* in the Church of *England*, they would take Sanctuary in a *Turkish Mosque*, and be contented to mingle with the *impurest Unbelievers*, rather than *join in Communion with us*; and when they have done, stand it out, and justifie it in the face of Heaven and Earth: I protest, it quite confounds me, but that *Epiphanius* tells us of *Hereticks* (*Hær.* 18.) that boasted of their Kindred with *Cain*, and the *Sodomites*, and *Judas*; and said, That *they* only *were endued with wisdom from on high*. And I have read of the *Beguardi*, a sort of scrupulous *Buffoons* in the XIV. Century, that held it was a Sin *to kiss a Woman*, but *not to lie with Her*: But never in all my daies, did I ever so much as hear of such a parcel of *Squeamish Hypo-*

Hypocrites before, as *they* are; that can *strain at a Gnat* in the *Common Prayer* Book, but *swallow a Camel*, even that very Camel that carries the Alcoran to Mahomet's Tomb.

THE

THE Second VISION OF GOVERNMENT.

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WE were now sailing for *England* as fast as the winds, and swift as our Desires could carry us, when by the way (methoughts) we found a *Janizary* floating upon the Seas, and half starv'd, who had attempted to make an escape in a little Cock-Boat from *Malta*, where he had for some time been detained a prisoner. As soon as he was refreshed with a few Cordials, *Signior Christiano* knew

knew him very well: And turning to me, *You cannot imagine* (said he) *how much I have been beholden to this poor Fellow all along my Travels in* Turky; *and with what fidelity he hath attended me through several dangers; and therefore out of meer* gratitude *I am bound to take care for his Preservation.*

I thought, Sir, (said I) there had been nothing in *Turky* but Tyranny, Perfidiousness and Cruelty to be met withal. *Yes* (replyed he) *there is a certain thing amongst them called* Good Nature *by us* (*for none other Language can express it*) *which influences some of them with that* Candor *and* Humanity, *as will make them stand fairer before the Great Tribunal, than the* Murtherous Zeal *of* Treacherous *and* Fanatical Christians. *But for* this, *we are rather beholding to the particular* dispositions *of* men, *than to the* Constitution *of their* Government, *which in it self is unnaturally Cruel and Barbarous: therefore because some may say, that I have represented the* State *of the* Christians *under the* Turks *to be more desperately deplorable than really it is; I do confess that you may meet with Civilities from some* particular persons *amongst them;*

them; and that they allow the Grecians the free exercise of their Religion: insomuch, that at Larissa, the chief City of Thessaly, the Arch-Bishop (even in the time of the Grand Seignior's residence there) appears in some splendor in his Cathedral Church of S. Achilleus; and at Tornovo a great Town and a Bishops See, not far from thence, there were not long ago, no less than Eighteen Christian Churches, and but Three Moschea's: But, as I told you before, these Churches must in time fall to ruine; and the reason they are allowed so many, is, because they being so numerous, might upon great extremities of oppression revolt, and reconcile themselves to the Latine Church for their Protection. However, they pay dear enough for that Liberty they have: and what do you think of a motion in the Divan, of putting most of the Christians throughout all their Dominions to death upon any memorable defeat? Therefore what a miserable condition are they in, who are like to lose their Religion if the Turks prevail, or their Lives if they be routed? And indeed they are permitted to enjoy both, as the Caloires of Mount Athos do the Treasures of their Chappel, which the Turks can surprize,

and

and take away when they please. The desolation, waste *and* barrenness *of those Countreys, formerly so rich, must needs be occasioned by the* Tyranny *of that* Government, *wherein the* Peasants *durst not sow what they fear the* Soldiers *would reap: and they have a saying,* That were it not for the *Timariots,* there would no Grass grow where the *Grand Seignior*'s Horse sets his foot. *'Tis true, that the very Luxuriant Temperature of some Grounds in so vast an Empire, produce* Rich Vines, Rice, *with most sorts of* Grain, Cotton, Sesamum, &c. *with little Industry: but all the* Provinces *are vastly altered from that state we read of in Ancient Histories: and on the contrary,* England *as* much for the better, *from what it was in former times: So that those of* England *are very* wicked, *that wish the success of the* Turkish *Arms* abroad; *and very* Ignorant, *or what is worse, very* ungrateful, *that dislike their own Government, and mutiny against their Prince at* home.

We were now come as far as *Greenwich,* where we landed; and the calm and bright Sun-shine Day, in the most delightsome time of the Spring, invited us to take a walk to the top of the

Hill: as ſoon as I had breath'd a little, I obſerv'd, that the *Turk* we brought along with us was almoſt raviſh'd with delight and wonder: *And ſurely,* (ſaid he) *this is the* Paradiſe of the weſtern World, and the Garden of all Pleaſures: *How thick is this Noble Countrey ſet with ſhining Palaces in the midſt of Verdant Groves intermixt with embroyder'd Plains of divers colours? and that vaſt and ſplendid City* (*pointing to* London) *ſtretching it ſelf out in full eaſe beyond the reach of mine eyes, upon the Banks of this large and open River?*

Methinks truly, (ſaid I to *Seignior Chriſtiano*) 'tis as Noble a Proſpect as ever I beheld: yet I cannot forget that of *Conſtantinople* from *Scutari* or *Galata*; the Towring *Moſchea's*, with their gilded *Half Moons*, over-topping the *Cyprus* Trees, put me in mind of the *Heſperides* of the Poets with *Golden Fruit.*

You might better (replyed he) *have beſtowed your hovering fancy upon the* Apples *of* Sodom: *for how finely ſoever* that City *appears at a diſtance, there is not a more confuſed dirty hole of the bigneſs, in the Univerſe, when you are in it; the*

Houſes

Houſes reſemble ſo many Priſons, *and the Inhabitants are all* Slaves.

'*Tis our condition* (ſaid the Turk) *to which we were born, and in which we muſt live and die,* (*and although ſome of our Order, have, like the* Prætorian *Bands of* Rome, *or the* Mammalues *of* Ægypt *of late years, been ſomewhat too inſolent*) *yet the* Grand Seignior *is Lord of all we have on this ſide the Grave: we eat his* Bread, *and drink his Water, and breathe his Air; and therefore we muſt* do *and* ſuffer his will; *we may live as long as we* can, *but we muſt* dye *when* He pleaſe: *we muſt have* Patienza fin a perder la teſta e poi patienza. *Patience* to the loſs of our heads, and patience **after that.** *Since the caſe is thus with* us, *his other Subiects have little encouragement to build, plant, or ſow, any more than what will protect them from the immediate Injuries of Hunger and Cold, or to provide for the next Generation, who are ſo miſerable in their* own. *But pray, Sir,* (ſaid he to me) *what is the reaſon that the people of* England *are ſo very Rich, ſo very Happy, as they ſeem to be?*

They really are ſo (*replyed I.*) If they knew their own happineſs. The

people of *England* by the *Providence* of *God*, and the *Goodneſs* of their *Princes*, from the Times that were before your *Empire* had a Name or Being, have enjoy'd many great *Priviledges* under the Name of **Property**; and what may ſeem ſtrange to you, *the* **Prerogative** *of the King, is the very* **Property** *or* **Liberty** *of the Subject*; a Myſtery as unknown to you in *our State*, as the Articles of the *Chriſtian Faith* in our *Church*.

'Tis hard *indeed I believe* (ſaid he) *many of your own people do'nt underſtand it.*

I wiſh they did (*ſaid* I): for our *Government* is ſo divinely temper'd, that the *Honour* of the *King* conſiſts in the *Happineſs* of his *People*; and the *Happineſs* of the *People* in the *Honour* of the *King*. *He*, by his *good* and *wholſome Laws* protects and encourages *them*, and *they all* ought to honour and defend *him*. By his *Laws* thoſe *Lands* have thoſe delightful limits and boundaries, which you ſee; and *inſtead* of *Thorns* and *Briars*, are rich in what is good for *food*, and pleaſant to the *taſte*. By *his Laws*, the Luſts, Ambition and Covetouſneſs of men are kept under;

under; every one being confin'd to his proper Buſineſs and Station, to the encreaſe of Vertue, Honour and Juſtice. Hence 'tis, that you ſee the waters burden'd with the Fruits and products of other *Nations*, and the *Land* with our own. Hence 'tis, that all *Arts* and *Sciences* flouriſh, and even from our improv'd *Arts* of *War* for our defence, you learn how to invade the effects of our *peace*. Look but into that famous City of *London*, and ſee how vaſtly the condition of mankind is altered, from what you find it in *Conſtantinople*; *here* you will ſee the Markets crowded with *fatted Sheep* and *Oxen*, there with *lean Slaves*, whoſe only hopes depend upon the being bought by a *good Maſter*; *here* our greateſt trouble is, to get a *good Servant*; and if they were but all *good Subjects*, there is not a *better King* in the World.

Not good Subjects (cry'd He) *! then 'tis too good a Land for ſo bad a People; but methinks, they ſeem to have little either of* Buſineſs *or* Trouble, *for they walk to and fro as they pleaſe: pray, Sir, let me be ſo happy, as to partake with them of their great freedom.*

At this we went down into the Walks, and on a ſudden fell upon two Perſons that were talking together very earneſtly: we were unwilling to interrupt them; yet kept at ſuch a diſtance as to overhear them (for they talk't very loud) one of them *ſaying*, well! well! I confeſs, I have pretty well feathered my Neſt, but let the *Kings* affairs go how they will, I will e'en ſecure my ſelf, I will e'en lie and Lowng (*as they call it*) let others ſtickle that have a *great deal to get, and little to loſe*; for my part, I am for Cokeſing of *Mammon*, I'll not hazard my Fortunes; truly not I. Indeed, *ſaid the other*, things are carried very ſtrangely at Court; I wonder what becomes of all the money; I think they did well to vote that no body *ſhould lend him any upon any Branch of his Revenue.* Of whom do they ſpeak, ſaid the *Turk*? Of the King (*ſaid I*) ——— And who made that Vote? The *Parliament* (*ſaid I*). And what is that, *replyed He*? The *Great Council of the Nation*, into which, ſome *Seditious perſons* crept in of late years, and promoted ſuch a *Vote*. And who are theſe perſons that talk at *this rate*, ſaid He? Why, *ſaid I*, they

they have both of them very *good offices* under the *King*. How many *Aſpers* a day have they, ſaid He again? *Aſpers*! (*ſaid I*) do you talk of *Aſpers*! they have at the rate of 4. or 5000. *pieces of Eight* of Yearly Revenues, beſides what they get by the bye. At this the *Turk* fell into ſuch a rage, that he had like to have run over me, and looking ſternly upon them,

Ye ungrateful Dogs! *quoth He*, *do Ye eat your Maſters Bread, to vomit it up in his face again? Were ye in the* Grand Seignior's *Dominions, he would ſcorn to defile the meaneſt* Slave *he has, by being your* Executioner, *but would cram ye both into a hole, until ye either devoured one another for Hunger, or that thoſe* Mouths (*that ſpoke thoſe words*) *eat up thoſe* Hands *that uſed to feed them.* And then, turning to me, Are theſe, *ſaid he*, the *fruits* of *Virtue*, *Honour* and *Juſtice* you lately talkt of?

You talkt, Sir, (*ſaid I*) of *Patience* too, lately, pray have a *little* now: I could rather (*ſaid he*) indure to have my *head* cut off, than my *ears* on to hear what ſuch *ungrateful* men ſay. But perhaps thoſe other two Gentlemen that walk yonder, are of a better mind;

they too are hot in discourse, let us hear them. As soon as we came near them; What *Justice*, *Tom*, (cry'd one of them) can we expect from those *Tory Lawyers*, now they are got upon the *Bench*? the very name of *Whigg*, is enough to cast a man in any Suit or Trial that comes before them.——— That is an hard case (said the *Turk* to me)—And what will become of the *Protestant Religion*, *Jack*, (said the other)? for Dr. *Oates* tells us, That most of the *Bishops* are *Popishly* inclin'd, and you know *Popery* is *Image-worship*, mere *Idolatry*——Poor men, said the *Turk*, I protest I pity them— But hark you, *Tom* (*said he again*) pray lend me 50. *l.* for a Fortnight.——I vow, *Jack* (*reply'd the other*) thou art a merry fellow, but thou hast such *slippery* tricks with thee; you know how you serv'd Mr. *L. N.* t'other day, who was your good friend; and besides, if Fortune frown'd upon you, or your Friends were unkind to you, that you could not pay Your Debts, 'twere another case; but you have got a trick of *Borrowing* Money, when you have a *great deal by you*, either for the sake of the *use* of it, or with a design

never

never to repay it. However, I have a Bottle of *Wine* or two, and a *Wench* at your ſervice; but a pox on the pulling down theſe *Conventicles*, a man cannot get a *wholſom Wench half ſo conveniently now as formerly.*—— Prithee, *Tom*, don't ſtand fooling, *ſaid he*, let me have ſo much Money, I'll be faithful to you.

At this the other began to *Curſe* and *Swear* at ſuch a deſperate rate, that the *Turk* jumpt as if he had been frighted out of his wits; and rolling his eyes to and fro, and looking upwards: *Are we*, ſaid he, *poor* Turks, *ſo careful of defiling that* Sacred Name *in a* piece *of* paper; *and do theſe* Chriſtians *make nothing to blaſpheme it upon ſo* trivial *an* account? *Oh!* Jeſu, *if thou be* God, *as the* Chriſtians *ſay thou art*; *as thou by the hands of* Amurath *the Second, didſt revenge the* perfidious *dealing of* Ladiſlaus *the* Hungarian *King, and puniſh him for his* perjury; *ſo look upon theſe people that* diſhonour *thy* Name, *and take vengeance on them for their* Blaſphemy. Then turning to us, You are, *ſaid he*, civil perſons, and I heartily thank you for your goodneſs towards me: but I'll return to *Turky*, and rather

ther endure the *meaneſt ſlavery* of *this place*, than the *wickedneſs* of *this*. So away he went in great haſt and fury, putting me in mind of *Hathny* a Nobleman of the *Indians*, who being told that the *Spaniards* went to *Heaven*, renounc't his Baptiſm; proteſting that He would rather go to *Hell* with the *unbaptiz'd*, *than to live in Heaven with ſo cruel a people.*

He was no ſooner gone, but we fell into the company of a Gentleman that was of the Reformed Church, and born in *Romania*. He had been throughly acquainted with all the *Scruples* and *Controverſies*, which the Rigid and Factious *Calviniſts*, and other *Sectaries* had raiſed in *Bohemia*, *Hungaria*, *Miſia*, and *Tranſylvania*; and whilſt He was in *England*, had a full account of our *Eccleſiaſtical* Government given him to his full ſatisfaction; and being withal a Perſon of good Learning, and fine Converſation, we were extremely glad to meet him; but our firſt Reſpects were interrupted with the loud talk of two *Clergymen*, one of them ſaying, ——*What a noiſe have we had this whole Age about a few inſignificant* Ceremonies? *my Living*

ving would be worth 40 l. per Annum *more, were it not for these Ceremonies*; *'tis* they *make so many* Dissenters, *they keep people from* coming to Church. Then your Father had an hard Bargain of it when He *bought that Living* for You (*replyed the other*) 'twas well it was not known that it was *actually* void when He bought the Presentation. *What was that either to* him *or* me, (replyed he again) *if there was any* going to the Devil in the Case, *his little* Atturney *had his* Fee *for* that *Journey: besides, you know my Father is a* Presbyterian, *and so he did not act contrary to his* Conscience, *because* He thinks it Lawful. *And to save my* self, *I told him, that if He let me know* what *it cost him, that I would not take it*; *for I would not break my Oaths for all the Preferments in* England; *but a deuce take these* Ceremonies; *I wonder at our* Bishops *and* Governours, *that they should stickle so much for them, for now the* Plot is discovered, *they say*, they *are willing to come to Church but for* them.

You are troubled about *Ceremonies* (*said the other*) and I have as much reason to be concerned for the *Substance*; for my part I can get no Preferment,

ferment, the Biſhops are the moſt partial men in the World, and where they take a fancy, think no preferment too much, whileſt others may e'en lick their fingers and ſtarve; I have had a good mind to *Johnſonize*, or *Allſopize* a long time. But now the Plot is diſcovered, *as you ſay*, I am reſolved to be a ſwinging *Tory*, for the diſſenting Preachers are quite broke. How do you know that (*ſaid he*)? Why! (*reply'd he*) a Tradeſman in *London* ſaid, That he had about Fifty Pounds owing him by them, and when he lately went to demand it, he was told, that they wondered that he ſhould be ſo *impudent*, as come for money *in time of Perſecution*.

Mr. *Halicius* (for that was the Gentlemans name) could no longer forbear them; but turning to him *that laſt ſpoke*. *As for you, Sir* (ſaid he) *it ſignifies not a farthing, whether you be of a* Conventicle, *a* Moſch, *a* Synagogue, *or a* Pagode; *for you are reſolved to be of no* Church, *until you ſee which way the Wind lyes by the Weathercock upon the* Steeple: *But for that Gentleman that is* Inſtituted *and* Inducted *into the* Nine and Thirty Articles *of the*

the Church of England, *let me adviſe him, when he parts with the Ceremonies, ev'n to throw the ſmall Tythes too into the bargain: for I do aſſure him, they will ſcarce be contented with the great ones at laſt: If the experience of the late* Plunderings *and* Sequeſtrations *here in* England, *will not convince him, Dr.* Baſter *can tell him what vexatious* troubles *and* controverſies *they have from* little *beginnings, raiſed in all the* Eaſtern *Provinces of* Chriſtendom; *and what a ſquabble they afterwards made about* Epiſcopacy *at* Moras vaherheli *in the year* 1657. *even whilſt the* Turks *were knocking at the* fore-*door, and the* Jeſuits *at the* back.

Sir (ſaid I) without going over the Water, one would think, that what King *Charles* the Firſt foretold would befal the **Trimmers** in his dayes, might forewarn *thoſe* of ours *. *Thoſe now called* **Moderate Men**, *they will then* (ſaid he) call **Malignant**; and the inequality, injuſtice and oppreſſion they will then endure, will too late diſcover to them to their coſt, **that they have undone themſelves with too much diſcretion**; and obtain'd nothing by their **unjuſtifiable cautious**

* See Pryn Repub. p. 16.

tious compliance, but to be vesteoyed at last. But for those people who raise and object these *scruples* upon the account of their *Tender Consciences*, it has been enough discovered, wherein that *Tenderness* consists: and 'tis as manifest, that they have *no Conscience* at all; and they *as little, who comply with them*. I do verily from my heart believe, that there are some in the world, that make Objections, and dispute against some *Ceremonies* and *Forms of Prayer* in the *Liturgy*, wherein there are *publick Devotions* appointed for *every day* of the year *Morning* and *Evening*, *who do not once in a Month pray in private*. I am very plain, I say, I do believe it: What signifies the *Surplice* to so black a Villain as *Ferguson*? Why should such a *Messenger of Satan* as *Oates*, scruple to *pray for all that travel by Land or by Water*? Do you think the *Ring* in *Matrimony* any great Nuisance to such an *Hellish Cheat* as *Meed*? Or that they value the *Sign* of the *Cross*, (the Banner of the *Obedient* and *Holy Jesus*) who are *Rebellious Traytors* at home, and joyn with *impure Infidels* abroad?

Whether

Whether they were both convinc'd or aſham'd, I cannot tell; but they march'd off; and as they were going, *This I muſt ſay* (ſaid Mr. *Halicius*) *in all the world where ever I come, that there never was in any* Church *ſince the plantation of the Goſpel, more* Pious, Learned, Ingenious *and* truly faithful Clergy-men, *than there are at this day in the* Church *of* England; *and if theſe and all other* lukewarm Trimmers *were* ſpued *out of it, it would be much better for the* Body *of it, and for the* Head *too.*

We were now walking ſtill onward until in a ſhady ſolitary place we ſaw a *Non-conformiſt* Preacher fall in among a company of *women* who were very *Rich* in their Garb; they ſeemed ſomewhat diſconſolate: but as ſoon as they ſaw him, they cry'd, *Welcome thou Man of God! Yea, very welcome art thou unto us! How haſt thou been preſerved in theſe dayes of tribulation? Indeed* (ſaid he) *the perſecution waxeth hot againſt the people of the Lord: the great* Dragon *is broken looſe with his long tail, and vomits out whole floods of* Popiſh Holy-water *after the Woman in travail; the hunting* Nimrods *purſue us; the*

Folds

Folds are broken down, and the Sheep are ſcattered: I am come therefore to refreſh ye, O ye ſcattered Flocks; and ſince ye cannot hear *the* Goſpel, *pray* read *it in theſe godly Bukes. Here likewiſe take theſe holy things: here is* S. Ruſſel's Picture, *and a* Sliver *of the* Deal Board *ſpotted with his Blood ſhed for the* Good Old Cauſe: *Here is likewiſe the Picture of* S. Sydney, *with an* Inch *of his* Cain; *and here are the* works *of Mr.* Baxter *and Mr.* Doolittle, *with their* Effigies: Theſe *are excellent Antidotes againſt the Powers of* Popery, *and the Charms of* Antichriſt: *Oh ye pretty little Lambs, that cry* Meigh, Meigh, *with earneſt longings and groanings: Here is* Milk for Babes, *and* Meats for Strong Men, *in* four *and* twenty *Sermons: when ye have digeſted theſe, the* Man of Sin *will never be able to prevail over the* Babe of Grace.—

In exchange for this Traſh, they privately crowded three or four *Guinea's* into his hand, which he meekly took, with his leave at the ſame time: But one of them was ſo overwhelmed with grief and trouble for his going away, that her ſighs interrupted her ſpeech for a long time;

at laſt a few broken ſentences burſt out, and ſhe cryed, *Oh how the Viſion ceaſeth*, and *the Prophets propheſie* not! In the midſt of this great Agony, a Bramble-Buſh chanc'd to catch hold on a deep Lace on her Petticoat, and made a great Rent in it. *Good God!* what an alteration was there in a moment? She fell a *ſcolding* and *railing* at her Maid, that followed waiting upon her, as if ſhe had been bewitch'd; calling her all the ugly Names, her fury could ſuggeſt; as if by her careleſneſs ſhe had been the Cauſe of it: when again ſpying us, and fearing that we over heard her, ſhe as artificially changed her Note: *Thou* ſimple *Wench*, *thou* doundernoles, quoth ſhe, ſomewhat more ſoftly, and with a ſmile, *Canſt thou not find the Chapter? Fie* Mary, *fie*; *here take the* Bible *again*, *look the Eleventh Chapter to the* Hebrews *and at the Thirty Seventh Verſe*, *there thou ſhalt find an account of* our ſufferings.

At this a little Old Man, that ſtood behind her, burſt out a laughing; and looking on me, *Don't this place of Scripture*, ſaid he, *daintily ſuit their preſent Garb and Condition? Don't theſe look*

as if they wandered about in Sheep-skins *and* Goat-skins! *You may soon imagine, how much they are* destitute, afflicted *or* tormented. *These are the genteeleſt Mourners in* Zion *that ever I met with; all of them in the neweſt faſhion: I believe truly theſe* Martyrs *are more troubled about their* Taylors, *than about their* Executioners. *Well, I little thought to find the* women *of* England *diſſatisfied of all others in the world; I am ſure their* freedoms *and* priviledges *are ſo extraordinarily* great, *that were there a Bridge from* Calais *to* Dover, *we ſhould have them ſcamper hither in throngs from all parts of* Europe: *and had the laſt great* Froſt *but laſted ſo* long *and* ſharp, *as to have laid all the Waters betwixt thoſe two places, they would have ſcrambled over in ſhoals, though they had ſopt their Conſtitutions to ſome purpoſe.*

Sir, *ſaid I to him,* if you fully underſtood the Humours of ſome of the *people* of *this* Nation, and the *happineſs they enjoy,* you would ſay, that the *men* have as little reaſon to be turbulent and mutinous, as the *Women* to be Peeviſh and Diſcontented.

They have leſs reaſon to be ſo (ſaid he) *than* any *people under the Heavens.*

I

I think I have seen most of the Nations *of* Europe; *and when I consider the* singular *advantages of* peace *and* plenty, *which you here enjoy, it infinitely aggravates the* base *Ingratitude of a* stubborn *and* factious *Generation of men among you, that endeavour to subvert so excellent a Government, and to disturb the peace of so noble and flourishing a Kingdom. To deal freely with you, I am a* Jew *by* Birth; *I was born at* Lublin *in* Poland, *but by the* grace *of* God *I am now a* Christian; *and I confess to you that the* happy *condition of the* Christians *of the Reformed Church of* England, *is a sufficient Argument fully to* confirm *me in my Conversion: For, (besides the removal of those prejudices which the Church of* Rome *gives us by their Pictures, and Images) I find the People of* England far to exceed *the* Ancient Israelites *in all* Temporal *Blessings, even in the most prosperous Times, wherein they possest the Land of* Canaan.

First *In the* Situation. *For besides the old Inhabitants of the land that were left to* be*thorns in their sides, they were* encompassed *with Enemies round about; besides the* Philistines, *they had the* Assy-

*Judg. 2. v. 3.

rians, *the* Ægyptians, *the* Aromites, *the* Edomites, *the* Moabites, *and* Amorites; *nay, the Tribe of* Asher, *that bordered along the Sea Coasts, were never Masters of* Sidon: *But they were governed by their own Magistrates, as was* Tyre, *till taken by* Alexander, *or rifled by* Nebuchadnezzar *to no purpose, sometimes before: But you have the* Seas *not only open unto you for* traffick, *but around about you for a* Guard *and* Defence; *and I look that the* Union *of the Kingdom of* Scotland *to* England, *might prove as* great *a* Blessing *to* Great Britain, *as the* separation *and* revolt *of the* Ten Tribes *was a* Curse *and* Calamity *to the whole Body of the* Israelites *in General.* 'Tis *true,* Boccalin *tells us, That in* his *Time, when* England was in the Scales, *that it weighed some hundreds of thousands of grains less, after* Scotland *was added to it, than it* did before. *But you know what* Devil *it was that plaied that* paradoxical *Gambol, it was the* frothy *Spirit of* Light *headed* Fanaticism, *which is in such a fair way to be Conjur'd down, or Blow'n off, that it will prove* heavy *enough to* some body *over the Water one of these daies (if I be not mistaken.) In the mean time well might one, speaking of*

of the Bloody deſigns of the Jeſuits, *Nov. 5th. ſay of* Great Britain *, *Non videbatur poſſe tentari fundamentum tam bene vallati Imperii*: That it did not ſeem poſſible that the foundation of an Empire ſo well intrencht, could ever be ſhaken. *But* England *exceeds the Land of* Canaan,

* Barclai. de Conj. Ang.

Secondly, *In all manner of* plenty: *though it does not feed ſuch vaſt numbers of people for the ſmall Circuit of Ground, yet her* Valleys *are like* Eden, *her* Hills *like* Lebanon, *her Springs like* Piſgah, *a Land which not only inioys thoſe Bleſſings in the* fulleſt *extent, which God promiſed to the moſt* exact *Obedience of the* Iſraelites: *But by its* ſucceſsful *Traffick to all the parts of the Terreſtrial Globe, poſſeſſes* ſeveral *Delights and Treaſures, which all the* Four *great Monarchies of old* never *heard, or dream't of. And,*

Thirdly, *In the* improvement *of all* Arts *and* Sciences; *if* Solomon *had more Knowledge in natural Cauſes, than any man living, 'twas his* Prerogative *as King; for none of the Ancient* Vertuoſi, *neither* Heman, *nor* Chalcal, *nor* Elcan, *nor* Darda, *have left any* Philoſophical Tranſactions *behind them. If*

He understood the nature of the Load-stone, *and taught the* Tyrians, *and* Phœnicians, *the use of it, as* * *one of this Nation affirms: 'Tis a strange thing that the* Græcians, *a people so Curious, and Inquisitive, so near Neighbours to them, so famous for* Shipping, *and among whom it was* first *found, and* had a name, *should be utterly ignorant of so noble a Mystery. If He understood the* Circulation *of the* Blood, *and knew all* Trees *and* Plants, *from the* Cedar *of* Lebanon, *to the* Hyssop *on the* wall; *his* Philosophy *vanish't with his* Religion: *For, He little considered the* nature *of that* wood, *or of* those Minerals, *whereof those* gods (*He afterwards worshipt*) were made. *But you have a* numerous *Society of excellent* Philosophers, *of whose knowledge there is* more certainty, *and* greater variety; *and that a* Royal Society *too, incouraged by* a King, wise *as* Solomon *in his* Government; *and more Knowing both in* Philosophy *and* Navigation: *Who need not to send to* foreign *Nations for* Mariners, *for his Shipping, as* † Solomon *did, or for Workmen to build his* Temple. *And were his Government so* absolute *and* despotical; *or his Tribute and Tax-*

* Fuller.

† 2 Chron. c. 8. v. 18.

es

es ſo * heavy *upon his People, would be as* rich *himſelf. Therefore when with theſe things, I conſider the* admirable frame *of your Government, the* wonders *that have been wrought for its* preſervation *and* Continuance, *I conclude, that the Doctrine of* Jeſus, *is the laſt Will of* Heaven, *and that thoſe that profeſs it, are in the favour of God, by the bleſſings they receive on* Earth. *And although my own condition be mean: yet (to the clear underſtanding of Types and Prophecies) having by the ſame Doctrine learnt the admirable Leſſons of* Patience *and* Obiedence, *I wonder* **that men ſhould not become better Subjects for the ſame reaſons, for which I am become the better Chriſtian.**

* 2 Chron. 10. v. 11.

That very *Plenty*, Sir, (*ſaid I*) that is an Argument to make you become an humble *Chriſtian*, makes them proud *Traytors*: Nay, their very Plea for Rebellion, is the very ſame which the Apoſtle uſes for Obedience, (*viz.*) for *Conſcience ſake*. Though the Government be never ſo good, yet a *Kingly* Government, they ſay, is *againſt* their *Conſciences*; that 'tis not according to the *will* of God. They will rip you up a great

number of Kings, *that did evil in the ſight of the Lord*; and are often buzzing in your ears, the ſentence of the *unjuſt King*; they tell you, that the *Apoſtles* and *Martyrs* were brought before *Kings*, &c. and poſitively affirm, that the *Iſraelites ſinned very grievouſly in asking a* King.

They did ſo, (replied He very haſtily) *and what then? Do they know wherein the* nature *of their ſin conſiſted* (*that they apply it as a Rule to themſelves*) *all their other Objections are ridiculouſly frivolous, but I will clear* this *by proving, that* though the *Iſraelites* ſinned in asking a King, yet it was the will of God that they ſhould be governed by Kings; His Promiſe and his Bleſſing too. *And this I'll do by conſidering wherein the ſin of the* Iſraelites *conſiſted.*

First, *Then it conſiſted in* this, *that they* preferred *the Government of an* Earthly King, *before* * having God *for their* King; *for their Government under Judges, was* Theocratical. *They were confirmed by* Miracles, *and rais'd* immediately *for their deliverance by* God himſelf.

* 1 Sam. c. 8. v. 7.

Second-

Secondly, *Their ſin conſiſted in* that they, *who were Gods* choſen *and* peculiar *people, ſhould ask to be govern'd by a King*, **like all the Nations.** *I do not ſpeak Here of the Prohibition:* * Thou maiſt not ſet a ſtranger over thee, [to be *King*]. (*For* that *and* Marriages, *and* all *other Communion with the Nations was forbidden them, for fear of* Idolatry). *But they were not to be like all the Nations as to the* **Manner** *of their Kingly Government.* 1. *Becauſe* God *had given a* particular Rule *for the King,* **he** *ſhould ſet over his own people,* Deut. 17. v. 18, 19. *And* 2. *We read* 1 Sam. chap. 10. v. 24. *that* Samuel told the people, the **Manner** of the Kingdom, and wrote it in a Book, and laid it up before the Lord.

* Deut. 17. v. 15.

Thirdly, *The ſin of the* Iſraelites *conſiſted, in that* **They** [the people] *aſkt a King; In that* they *would be their own* Carvers, *and* Chuſers: *That they that were redeem'd from being* ſlaves *in* Ægypt, *ſhould not depend upon the* ſame *Providence for their* ſtation *and* Condition *in* Canaan. *By* thus *asking, they ſeem'd to* chuſe, *before God had* choſen; *and moreover,* they *who were prohibited to ſay, that* they poſſeſſed the Land through

through their own Righteousness, *might be presum'd to say*, they injoyed that Government by their own Wisdom. *And*,

Fourthly, *Their sin consisted in that they* Then *askt a King, in that they would not wait Gods* appointed time. *Therefore because they* prepostrously *askt a King, He* gave them one in his wrath: one *that was not* qualified *according to the* Prophecy, *nor did He answer their* expectation. *But in his* Anointed Servant David, *He fully confirm'd it to be his* Time, *his* Will, *his* own Ordinance, *and* that *Government which He foretold, and provided in his Law for his* own *People. And as the Condition of the* Israelites *both in* Church *and* State, *was the most* flourishing *and* splendid *under the Reign of his Successor King* Solomon, *that ever it was before, or after: So the* Taking *away* their *King, was the* greatest *Judgment that was threatened*, Deut. 28. *v.* 36. the Lord shall bring thee and thy King which thou shalt set over thee, unto a Nation which neither thou, nor thy Fathers have known; and there shalt thou serve other Gods, Wood and Stone. *And it was the greatest Judg-*

ment

ment that ever was executed, Lament. 2. v. 9. Her King and her Princes are among the Gentiles. The Law is no more, the Prophets also find no Vision from the Lord. *So that you see that as the* King *was appointed by God in the* Law, *so with their* King *they lost that* Law. *But the severest Judgment of all* was, *that with the* loss *of their* King, *They* lost *the* surest, *and* directest rule *of* finding out the Messias, *given to them in* Jacob's *Prophecy*, Gen. 49. v. 10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come. *For as by the Alterations, Change, and loss of the* Law, *they were deprived of the right understanding those* Types, *which foreshew the* **Manner of his Coming**: *So (though the Prophecy held good) by the* loss *of their* King *in their Captivity, the Changes of their Government; it had as it were a* veil *drawn over it, and became* obscure *to them, as to the* **Time of his Coming**. *In short, the giving the* Jews *a* King, *was the greatest* Blessing, *and the* taking *him away, the greatest* Curse: *the one the Righteous Ordinance of God, the other his just Judgment.*

But,

But, Sir, (*said I*) they will say, What signifies the *Jewish* Government to us *Protestants?*

Protestants (said he) *do they call themselves!* Mahomet *has not more corrupted the* History, *than they the* scope *and* design *of the* Old Testament, *where and when it may serve their turn. How many hundred Sermons have they preach'd against* Monarchy, *from this instance of* the Israelites asking a King; *the deluded people swallowing these impudent Falsifications with so much greediness, that they would gobble down* Goliah *for one of the* Minor Prophets, *if* one *of these* lying *ones did but* bid them gape: *and thus much it signifies to those* True Protestants, *that if it was a* sin *in the* Israelites *at that time* to ask a King, *it is* ten times *more a* sin *in the people of* England *at this day, to ask, or seek after a* Commonwealth, *for these three Reasons.*

First, *Because under the* Gospel *there are particular and especial* Commands, *for our Obedience to* The King as Supreme; *and consequently,* for our continuance in that Obedience: *but there was no* prohibition *under the* Law *positively forbidding the* Jews to ask a King,

King, *but there was a* certain Promiſe, *that they ſhould* be governed by Kings.

Secondly, *Becauſe after the full Revelation of* Gods will, *the ordinary courſe of his* Providence *joyned with the foreſaid* Apoſtolical *and* Evangelical *Precept, is as obliging and binding, as all the* Miracles *he wrought under the* Theocracy *of the ancient* Iſraelites; *though I think the Preſervation of the* Kings *of* England *of late dayes have been* little leſs Miraculous.

Thirdly, *Becauſe ſuch* diſobedience (*of which depoſing him, and altering the frame of his Government, is the higheſt*) *is threatned with a* greater Curſe *and* Puniſhment, *than the* Breach *of* all, *or* any *of the* Laws *of* Moſes, *even with* Damnation, *in that ſenſe, wherein it is threatned to the* Scribes *and* Phariſees, *the ſcrupulous obſervers of ſmall things of that* Law, *whileſt they neglected the greater ones of Judgment*, &c.

But Sir (*ſaid I*) they have as much abuſed the ſenſe and meaning of the *New Teſtament*, as they have the ſcope and deſign of the *Old*: You may cloy them with Repetitions of Arguments and

and endleſs Quotations out of both of them, and all to no purpoſe. You may tell them that God ſhadows the rewards of Heaven, with what he accounts moſt excellent upon Earth, with *Crowns*, *Scepters*, *Thrones*, and *Robes* of Glory. That to fill us with an awful ſence and veneration of the excellency of his Eternal Maieſty, He ſtiles himſelf *King of kings*, and *Lord of lords*; that *Heaven is his Throne, and Earth his footſtool.* You may tell them, that by him *Kings reign, and Princes decree Juſtice*: That they are ſtiled *gods* and are his *Vicegerents*, who is the *God of all gods*. That *Treaſon* is a very great ſin, and the breach of all the Commandments; becauſe the higheſt offence againſt him who is *Cuſtos utriuſque Tabulæ*, that *beareth not the Sword in vain*, but is to *execute wrath upon all them that do evil*, by the breach of any of them. But it will be in vain; they will be deaf as *Adders*, and ſtill Rebellious as the *old Serpent*. You may urge them with the Laws of *Nature* and *Nations*; you may tell them, that there never was any *Langnage* ſpoken under Heaven that have not ſome *word*, or other ſignifying *the Supreme Power in a ſingle Perſon.*

That

That the very Heathens acknowledged this power to *be derived from God*, and ſtill 'tis much more in vain; when the *Atheiſt* cannot do the Buſineſs of the *Rebel*, the *Fanatick* ſhall; and when the *Fanatick* cannot, the *Atheiſt* ſhall; and when neither of them, the Politician.

The Politician (ſaid he) *what kind of* Politician *do you mean*?

The *Politician* (*ſaid* I) I here ſpeak of, is a ſtranger Monſter than any Beaſt of *America*. *He* is a *Compoſition* of *Fool* and *Knave*, of *Hawk* and *Buzzard*, *Atheiſt* and *Fanatick*, *Beaſt* and *Devil*, in the ſhape of a *Man*. His Father begat Him, being at enmity with his Mother, when the Bells rung backward for a great fire in a deep Snow; *One*, that never was long of one mind, nor ever a friend to any one *body*. *He* quarrel'd with his Milk porrage the very firſt Breath he drew to cool it; beat his elder Brother by ſurprize; gave his Siſters black eyes; piſt in his Mothers mouth when ſhe was faſt aſleep; and oft-times pulled the Chair from behind his Aged Father, when he was going to ſit down. Theſe were the *Domeſtick* ſtratagems of his Childhood.

hood. But no ſooner is He come to *Tears of Rebellion*, but you ſee him as rampant in *Publick*. He finds fault with *every Ordinance of God and man*; He is for *knocking down of Monarchs*, *pulling Lawn Sleeves over the ears of Biſhops*, *Altering* and *Changing* the Government, and all this while, thinks himſelf wondrous wiſe, and very Holy: And now *his Freak* is come to full Maturity, He *lies*, *cheats*, is *perjur'd*, *writes* and *fights*, ventures to be **Hang'd**, and then **Damn'd**. ——— And now what do you think of *him*? Is not ſuch an heterogeneous Buffoon fit to make *Laws* for others, who would never be govern'd himſelf? Is he not a dainty *projector*, to model the World; and of full growth, to become the *Perpetual Dictator* of all mankind; the ſtanding Oracle of the Times, and in oppoſition to the wiſdom and experience of twenty Ages, to preſcribe new forms of Government for three Nations, and oblige them *in all haſt*, to become a *Commonwealth*, who have been *rul'd by Kings* for above a *thouſand* years?

Your very Character of him, (ſaid he) *has already ſet my teeth on edge, and ſo no more of him. But I muſt tell you, that*

there

there has been so much said and written in defence of Monarchy, *that a man might wear his Tongue to the stumps in the repetition of other mens arguments: And the Inconveniencies of* Aristocracy *and* Democracy *are so notorious, that they were no News above two thousand years ago; Old* Aristotle *hath so sufficiently described them in his Book of* Politicks, *that we gather from thence, that* He sooner found out the Madness of the people, than the Raging of the Sea. *But one would think, that that Government for* Christians, *should be the most Authentick, which God for the* Jews, *thought most convenient.*

More than one would think, (*said I*) that men should most of all desire to continue under that *form* of *Government*, under which by all variety of experience, they have been most happy. And if *Seignior Boccalini* would be pleased to lend us his *Ballance*, with which He weighed the Kingdoms and States of *Europe*, I dare venture to confute all the *Republicans* upon Earth with this *one Experiment*: Let them put into one of the Scales, all the *Commonwealths* that have been under the Sun; let them clap in the *Ephori*

of *Sparta*, the *Demarchi* of *Athens*, the *Tribunes* and *Consuls* of *Rome*, the *Gentlemen* and *Senators* of *Venice*, the *Hoghen Moghen States* of *Holland*, the *Cantons* of *Switzerland*, the *Leagues* of the *Grisons*, the *Elders* of *Geneva*, with whole Bundles of *Hans Towns*, and all the late *Holy Brethren* that are fled to them; and I will put but one single Monarchy into the other, and it shall as certainly weigh them all down, as the Bible does the Pope, and his Trinkets, the Devil and all his works, in the Book of Martyrs.

What Monarchy is that (said he)?

The Ancient and Flourishing *Monarchy* of *England* (said I), a *Monarchy* which has the singular *advantages* of all the three known Forms of Government, without the *Inconveniencies* of any one of them; a Monarchy so divinely good, as neither *Jew* or *Gentile* knew of Old; and such an one, as none other *Christians* besides, *enjoy* at this day.

Pray Sir (said he) *give me a short account of it.*

As

As well as I can (*said I*) with all my heart. You must know that this *Monarchy* of *England*, is a **Paternal, hereditary Monarchy**; the *Kings* thereof not using that *absolute* Despotical Power, which the *Kings* of *Judah* sometimes did. No mans Life is taken away from him by any of the *Kings Messengers*; but he may clear himself if Innocent, or give better satisfaction to the world if Guilty, by being *tryed according to Law*: And where the *Chronicles* of *England* seem to speak the contrary, those persons, as *Tho. Becket*, &c. are to be considered as *Traytors* in the *very act* of open Hostility and Rebellion, or protected from the *Proceedings* of the Law by the *Pope* or the *People*: But our present *Gracious Soveraign* hath given such admirable instances of his *great Justice*, *Clemency*, and *Patience*, as no History can parallel; even the very *Murderers* of his Father (who would scarce allow him to speak before their impious Tribunal) were permitted to say what they could in their own defence: And those very Barbarous Villains, that did not design to * allow him *time to say his Prayers*, were not only legally try'd, convicted and justly

* at the *Rye.*

condemned, with all manner of regular Proceedings, but had afterwards the charitable assistance of his *own Chaplains*. And although upon the relation of such an horrid design against his Royal Person, if *He* had cut them all to pieces without any more ado, no mortal man could have question'd, or have call'd him to an account for it; yet such is the *malice* of that implacable Party, that for his great *Clemency*, they insinuate, that he wants *Courage*; and for his *Justice*, they do as much as say, he is a *Tyrant*.

But as *the* King, so are *his* Laws; so *good* for the People, that King *James* did as truly, as solemnly declare, *That the Common Law of* England *was as proper for this Nation, as the Law of* Moses *was for the Jews*. But still, to supply the defects of the *Common Law*, we have our *Statute Laws*, which were made at sundry times, and upon divers occasions in *Parliament*; and *these* Laws receive *matter* from the *Lords* and *Commons*, but *form* and *life* from the *King*: and then our *Ecclesiastical* and *Maritime* Courts are governed by the *Civil Laws*, which are the result of the Wisdom and Prudence of the best

Law-

Law-givers that have been in all Ages, and for the Good of others, as well as of our own Nation.

If your Laws (said he) *be so* very good, *how comes it to pass, that there are so many Controversies, long and vexatious Suits, such endless Differences and Quarrels among the Subjects? What is the reason, that those who have been Factious, Turbulent, and Seditious should go so long unpunished?*

The Reason, Sir, (*said I*) is, because the *King will govern* by *Law, but they will not be ruled by it*: But have a little patience, *Hemp* is *not ripe in a day*. 'Tis no Magical plant, rais'd by the sin of Witchcraft, and yet 'twill conjure down the Devil in Time. *Easter* Term is coming on a pace, and as some of their mouths have been pretty cool the last great Frost: So if others be not more quiet for the Future, they will not have so much money to burn in their pockets against the next.

To your first Question, I might Answer, by asking you the reason of so many Disputes, and Janglings in Religion. I am sure you confess, that you are satisfied as to the *excellency* of the *Christian* Faith, and yet you might

as well object against the *Truth* of it, because there have been so many *Heresies* in the *Church*, as against the *goodness* of our *Laws*; Because there are so many *peevish*, *subtil*, and *factious persons* in the *State*. There are likewise *Hereticks* among the *Lawyers*, as well as among the *Divines*. For if the Laws of God are not free from the false Glosses, and Expositions of ambitious or covetous Casuists, how shall any Law of man escape them? To conclude, after all, our Government is a *Miracle* of a thousand years working. And although some will tell you, the Times and Occasions of Enacting, or Repealing any *Statute-Law*, and the *Orginals* of all *our Courts of Judicature*; Yet considering the many, and strange revolutions that attend all sublunary Principalities and Powers, 'tis a work beyond the reach of the most exquisite Judgment to unravel the whole Series of Affairs, that have brought this admirable frame of Government to perfection.

Truly, Sir, (said he) *I do not perceive that the People of* England *have any reason to fear* Arbitrary Government *under so* gracious a Prince, *or to be*

be weary of a Monarchy *so vastly differing from* those four, *which were so formidably represented in the Ancient* Vision *of the Prophet* Daniel.

I am sure, (*said I*) there is none in being, that may at this day compare with it; all the *Eastern* Empires and Monarchies are *absolutely Tyrannical*; and of the *West*, the *people* of *France* have lost their *Liberties*; the Kingdom of *Spain* suffers extremely by the clashing Interests of the *Jesuits* with other Orders, and their *treachery* to the House of *Austria*; and so does the Empire of *Germany*; the Kingdoms of *Denmark*, and *Bohemia*, have not been so long *Hereditary*, and the Kingdom of *Poland* is *Elective* to this day.

Now, (said he) *you are come to my Native Country, I can assure you, that there are great Inconveniencies attending the Time of the* Interregnum, *and* Election *too. And however our present* Magnanimous *and truly* Illustrious *King, has by his Conduct and Valour, gain'd himself immortal renown: Yet 'tis* better *for the people to* have Peace than a prosperous War: *And the King of* England *has had as hard a Task (and which has required as much Courage and*

Prudence) *to subdue and quell his* Turkish Protestants *at home, as the King of* Poland *had, to conquer the* Protestant Turks *abroad*. Against *which sort of* true Protestants, *the* true Turks *shall* arise in the Judgment, and shall condemn them. *For they make Obedience to their Prince, a point of their Religion; but these* make a Duty and a practice of Rebellion. *The very* Indians *shall* arise in the Judgment *with these* Protestant Barbarians, *and* shall condemn *them. For the Noble Inhabitants of* Nicaragua *made no Law for that person that should kill the King, thinking* (*like* Solon *in the Case of Parricide*) *that none could be so wicked as to do it; but these* condemned their King, from whom they have their Law, *and that* contrary to all Law. *Nay, the very* Jews, *the* Scribes *and* Pharisees, *shall* arise in the Judgment with these Reformed Christians, and shall condemn them; *for they offered* Sacrifices for the prosperity of Cæsar, *but these* Sacrificed Cæsar himself, at his own Gate.

You have said enough to their immortal shame, and confusion (*said* I). But thanks be to God who has restored the Son to the Throne of his Father, to our

our great Comfort. And may He, in despight of all the Enemies of God, and the King, long continue to sit thereon, to our lasting peace. I am sure this Nation has under him injoyed three and twenty such years of plenty, and prosperity, as you cannot cull out, and shew together since the Conquest, enough to testifie that *Monarchy* is the best of *Governments*, that *ours* is the best of *Monarchies*, and King *Charles* II. is the best of *Monarchs*, *whose Service* (like his, *whose Minister* He *is*) is *perfect Freedom*.

Neque enim Libertas tutior ulla est,
Quam Domino Servire bono.

The Sun was now down, and it began to grow dusky, so my little *Palamedes* took his leave, and *Seign. Chr.* who had been talking all this while with another man, came smiling to me, and said, *I know* (dear Friend) *that you are a person very Curious and Inquisitive into the Nature and Reasons of Humane Affairs, and I have now an Extraordinary Opportunity of pleasuring you at the highest rate. That Gentleman I now came from, is a* Magician, *and He, with two*

two or three more, it seems, are to have an Action *to night, wherein they design to raise the Ghosts of all the* late Politicians *that are dead, and to charm the Spirits of those* now living, *from their bodies whilest asleep, so that you may hear extraordinary Conferences about* Polity *and* Government, *and may have occasion of ingaging your self in them, as you shall think convenient.*

The name of a *Magician* did a little startle me at first, but the bent of my fancy prevail'd above any scruple of Conscience, being in a Dream, wherein honest men do those things sometimes, which they would abhor when awake. Indeed, I had no time to determine with my self, for methoughts *Seign. Chr.* was very earnest with me, saying, *See Yonder! the Gentleman calls us, let us go to him, I know you will be very welcome for my sake:* [as soon as we came to him] I am apt to think *(said he to me)* that you, Sir, are some what afraid of Spirits.

I never see him tremble but once in all my life, (*replied Seignior Chr.*) and that was at the sight of a very pretty Woman, and then indeed, He could neither sing nor say. But,

They

They who in Combat dare the Devil defie,
Are ſometimes vanquiſht by a Ladies eye.

I do aſſure you, He neither fears your *Spirits*, nor yet your *Politicians*; for He is an *Honeſt* Fellow, and though I have known him miſtaken, yet that *Honeſty* of *His*, is better than the *ſtrength* of *Goliah*, than the *valour* of *Cromwell*, than the *wit* and *learning* of *Hobbs*, or *Milton*, than the *Policy* of *Shaftsbury*, or the *piety* of *Baxter*. And therefore I will venture to ſet him upon whole Troops of Raſcally Knaviſh Apparitions, and you will be ſatisfied, that he does not fear *ſuch* Spirits. [*Then turning to me.*] What in the dumps, Friend? Chear up! I ſhall now give you an opportunity of ſeeing to what extravagant *exceſſes* the *late* Politicians have run on both Hands; ſome ſwelling the *Soveraign* Magiſtrate into ſuch a monſtrous Bulkineſs, that He burſts aſunder with the ſhining venom they infuſe into him; others ſcattering the *Supreme* Power into whole Herds of *Pharaoh*'s ravenous lean Kine. Some are for

for *Absolute Tyranny*, others, for *Dissolute Anarchy*: Thus leaving us the dismal choice of the *Fire* from the Bramble, to devour us, or of the *more scorching flames* from whole Bundles of Straw, to consume us.

We were now come to *Fox-Hall*, that renowned Magazin of *Narratives* and *Gunpowder*, and this was the place of Rendesvouze for these famous *Politicians*.——The Lord knows which way we got into a Vault, but methoughts as soon as we were there, one of the Magicians speaking a sort of unintelligible gibberish, burnt a compostion of strange Gummes in a Censer, which had such an odd smell, that a trilling damp seiz'd my spirits, and in that confusion, the place was chang'd into a starely long *Portico*, supported with several rows of Marble Pillars, upon which there hung a great many Trophies, and Spoils taken by *surprize*, or *stratagem*, and great numbers of Historical Pictures of Martial exploits *that succeeded*; this led us into a Magnificent *Dome*, almost as large as the *Pantheon* in *Rome*, in the *rotunda* (upon Pedestals of equal height) stood the *Statues* of Famous Persons, *who by*

the

the ſtrength of their own Genius's, from low beginnings, arriv'd to marvellous grandeur, and continued in it. As of *Marcurius*, *Marius*, *Diocleſian*, *Juſtinus*, and *Tamberlain*, and others. Turning on the left hand, we paſſed through a door into a ruinous Court, in which there were ſeveral antick *Statues* Cowned with *Muſhrooms*, as of *Maſſanello*, *Knipperdolling*, and ſeveral other *excreſcences* of *Fortune*, *who in her freaks had taken them from Stalls, and Bulks to ſet them on Thrones, and then ſuddenly kickt them down again into their Graves.* In a corner of this Court, we entred a narrow and winding paſſage, which led us at laſt into a large Room hung with black, and ſet around with dimm Tapers. I was ſtrangely ſurprized with this inchanted place: But much more aſtoniſh't, when at the upper end of it, I ſaw *Oliver Cromwell* ſitting in a Chair of State, with two ſkeletons on each hand, attending him, which ſometimes ſeem'd to move; whilſt I was looking on him, there came out from behind the Hangings, an old Fellow in Boots, with a Book in his hand, who made his obeiſance to *Oliver*, and as he preſented it, *He ſaid*,

You,

You, Sir, are that *unlimited* and *absolute Soveraign*, that mighty *Leviathan* I have here endeavoured in this Book, to recommend to all mankind; suffer me therefore a poor *Mackrel*, to come *under the shadow of your Fins*, until this storm of Thunder be past.

Oliver took the Book, and after he had read a little of it, He returned him another, Intituled, *Killing no Murder*; telling him that by that Book (*which had made him as fearful as himself*) he might see how much he had been beholding to him for *his own*. For thou hast herein (*said he*) given me more Power *under thy hand*, than the *Devil* ever did by *word of mouth*. Nay, thou hast carried me to the *top* of an *higher Mountain* of *Dominion*, than ever he pretended yet to set his Cloven Foot upon, since his Fall; but the height makes me giddy, and subject upon the least touch to drop after him into the *bottomless Pit*. Therefore the *Devil*, who pretends to dispose of Kingdoms with the *same Authority*, thou pretendest to *give Rules to govern* them, take thee, and thy Book for thy pains.——— And then rising up, and looking on us with a Gastly Visage; What (*said he*)

he) have I got by the ſycophancy of this cowardly Paltroon, but *real* and *everlaſting ſhame* and *diſgrace*? What have I got by all the *Hypocritical* villanies, that I have acted under the Sun, but *Eternal* and *ſubſtantial* Miſeries; thoſe that call'd me *Gideon* and *Joſhua*, and I know not *who* forſooth, and made *Poems* and *Panegyricks* upon me, are themſelves ſo ridiculouſly infamous, that their very Names outſtink the *Brimſtone* of *Hell*: My memory is ſcandalous, my Poſterity diſhonourable, this *Politick head* of mine, that was whilom ſo wondrous wiſe, is now nothing but a *Whirl-gig* to the Winds, which, in conſort with *Ireton's* & *Bradſhaw's*, whiſtles tunes to *Owls* and *Batts* in gloomy nights; and this *Heart* of mine, formerly ſo *ſtout* and *firm*, is now as full of *Infernal Vermin*, as an old rotten *Holland* Cheeſe is of *Mites*. The *Atheiſts* magnified me on *Earth*, the *Fanaticks* plac't me in *Heaven*, but the *Devil* was more ſure of me in *Hell*. And now, Sir, You might better have ſtiled your Book *the Salamander of unquenchable fire*, and then I would have thankt you in my *own* Element. At this, His great *red Noſe* bounc't like

like a Cracker, and He vaniſht with a ſtink and a ſmoak.

Hobbs was ſo affrighted, that he would have didled away in all haſt, but that *Seignior Chr.* ſtopt him, ſaying *Is this, Sir, the Famous* Leviathan, *with whom you have made ſuch a Buſtle? Is this your renowned* Behemoth? *The great Villain indeed lookt as if he had been* anointed *with none other but* Train Oyl. *Bleſs me! How could a man of* your *parts and Education, condeſcend to flatter ſuch a naſty and lowliſh* Brute, *with Titles and Prerogatives,* overtopping all the Laws of God and Nature?

What! (*ſaid I*) do you wonder at this? What is it *He* will not ſay, or write, who has uſed his *Pen* as *Arbitrarily*, as *Oliver* did his *Sword*; and has cancel'd all the obligations that can be laid upon the Soul of man, with the *ſame* inſolence with *which* the other has trampled upon them. If this Mr. *Hobbs* had not ſo much *valour* as *Cromwell*, He had no leſs *Ambition*, and took as much pride and pains to be thought an *abſolute Philoſopher*, as the other did to be an *abſolute Soveraign*. Now when the *Knave* or the *Fool* prevails, what ſignifies the *Scholar* as to any thing, either

ther of *publick* or *private* good? But such an one is in as ready a way to do mischief in the *State*, as *Nestorius* that eminent *Heretick* in the *Church*; In both cases it holds true what *Castalio* says, *Nihil est tam absurdum quod non dicat quamvis doctus homo, si falsum defendendum susceperit: There is nothing so absurd, which a man though otherwise learned, may not say, if He once undertakes to defend that which is false.* And indeed, nothing in the World can be more *absurd*, nothing more *destructive* of Human *Society* and *Government*, than the *Principles* and *Positions* in that wicked and ridiculous Book. What can be more *absurd*, than to make a man an *absolute Prince*, and an *absolute Slave*, in the same moment? I suppose, He did not wade over the tops of his Boots, to descry the true state and condition of his unwieldy *Leviathan*; if he did, he might have found it as truly *Miserable*, as He has made it monstrously *great*: (to carry on his Metaphor) He might have found the *True Protestant* Flail *Fish* ready to give him mortal thumps on his Crupper, upon all occasions, whilst the *Sword-Fish* is playing the more dange-

rous part of the *Assassin* at his Belly. And this is the true state of his Sovereign Lord *Behemoth*, by his wit, and the malice of the Devil, *Usurper* of the great Deep. And this is the *whole duty* of *all* his *loving Fishes*, according to the Doctrine of *Hobbs*. And now, what can be more *ridiculous*, what more *absurd*?

Now those Principles that are contradictory, and destructive of themselves, must needs be very destructive of Human Society; I will cull out but *two Propositions* for a taste. **Nothing the Sovereign can do to a Subject, on what pretence soever, can properly be called injustice, or injury.** On the other hand,

The obligation of Subjects to their Sovereign, is as long, and no longer than the Power lasteth, by which he is able to protect them.

Upon which (and several other *Propositions*) saith the right Honourable *Edward* late *Earl* of *Clarendon*, in his excellent Book, Intituled, * *A Survey of the Leviath.* ——— The *view of these naked Propositions by themselves, without any other cloathing, or disguise of words,*

* *pag.* 153.

words, may better ſerve to make them odious to King and People. And the firſt will eaſily diſcern, to how high a pinnacle of power ſoever he would carry him, he leaves him upon ſuch a Precipice, from whence the leaſt Blaſt of Invaſion from a Neighbour, or from Rebellion by his Subjects, may throw him headlong to irrecoverable Ruine; and the other will as much abhor an Allegiance of that Temper, that, by any misfortune of their Prince, they may be abſolv'd from, and ceaſe to be Subjects, when the Soveraign hath need of their Obedience. And ſince that Learned States-man has ſo *effectually* confounded *Leviathan* with *this iſſue* of his *Brain*; We need not to fear that *ſuch an one* will *ever ſpring from his* Loins.

The people of England (replied Signior Chriſtiano) *have more reaſon to be afraid of a* great many, *than of a* Great one. *For they who are for turning this Ancient* Monarchy *into a* Commonwealth, *are for Complementing their Patriots with the* ſame unlimited *and* unbounded power, *which* Hobbs *gives his* ſingle *Soveraign: and are not a* Shoal of Sharks, *damn'd devouring, eager, ſwift* Sharks, *as ravenous as a great lub-*

berly gorbellied Leviathan? *Do you think that* Cromwell's Divan, *consisting of an hundred and four* Godly, *as He call'd them, were not as* merciless *as himself was* Cruel? *I do assure you, that the Authour of* Plato Redivivus *has out-done Mr.* Hobbs, *and from Mr.* Harrington's Oceana, *has pilfer'd whole Shoals of the aforesaid* Sharks, *that will do more mischief in* one day, *than his wallowing* Leviathan *ever could in a* whole Month. *For 'tis that stump of a* Politician, *that* sharking Politician (said he) *pointing to the Authour of* Plato Redivivus, *who has* nim'd *all his fantastical and rascally Notions from* Doleman *and* Harrington, *and stands leering in that Corner, that has been beating that Bush of his Blockhead,* (*that struts out like a* Foxes *tail, and wherein the Vermin are all of a quality*) to reduce this Ancient Monarchy into a Democracy, *in order to which, He imploys the whole stock of his malice, to scoff and burlesque all the* Sacred Orders *of the* Church, [*as the ready way to ruine the* State]. The truth *is*, says he, *page* 98. I could wish there had never been any Clergy, the purity of Christian Religion, as also the good

and

and Orderly Government of the World had been much better provided for. *And so says Mr.* Harrington, An ounce of wisdom, is worth a pound of Clergy. *Ocean. p.* 223. And Ministers of all others, least understand Political Principles. *And then having vilified* Monarchy, *as the worst of Governments, and the Corruption of all others, He very Dogmatically proclaims the State of* Venice, *to be the* Perfectest pattern of Government now existent. *And so did Mr.* Harrington *in his* Venetian *Ballott. To gain Authority and success to his Politick frame* (*He recommended to this Nation*) *he caresses the People with the same* unlimited *and* transcendent power, *which* Doleman *is most graciously pleas'd to bestow upon* them; *by which they are inabled to* change, *and* depose *their* Princes *at their Leisure, and* alter *and* model *the* Government *at their pleasure; to prompt them to this,* (*with his Father the Devil, and* Doleman) *He slights the Plea of Monarchs* Divine right; *makes the* King a sharer *with, and* Trustee *of the* People; *and looks upon it as a pretence, that* they have their power from God: *And after all, with an impudence only*

proper to himself. *He would* cully *the King out of his* Prerogatives, *with the ruſty Complement of giving him* more Eaſe, *and of making him* more Glorious. *Theſe, and other wicked and ridiculous Poſitions*, deſtructive *both of* King *and* People, *make up the Politicks of this* filthy Dreamer, *who has more of* Pythagoras *his* Aſs, *than of* Plato's Spirit *in him.*

If the Devil (*ſaid I*) be in him, I will make him come out of him, if I can: And with that I march't up to him. ——— You, Sir, (*ſaid I*) that have ſo induſtriouſly laboured to *change*, and *new model* our Government, did like a Politician indeed, to conjure up the Ghoſt of an *Athenian*, a ſort of *fickle, giddy* headed people, that felt more fatal Changes, and Revolutions, than any Nation under the Sun: So like our preſent *Fanaticks*,

* Acts 17. 21. **That they ſpent their Time in nothing elſe, but either to tell, or to hear ſome new thing.* But, Sir when you were ſcraping in the rubbiſh of their City, for the Ghoſt of *Plato*, you had done well if you had brought along with you the *Statua* of *Jupiter* Ὄμβριος, which they erected to *deter men from being*

being perjur'd. Hence'tis that one of their Poets wondring that such persons escap't, when the *Oak* is sometimes thunder-struck, said οὐ γὰρ δρὺς ἐπίορκε· *that the Oak is not forsworn.* Hence it was that they termed a *righteous person*, εὔορκος; and that ἐπίορκος, a *perjurious*, signified a *wicked man*: insomuch, that I meet but one among them fit to make a *Foreman* of a true *Protestant Ignoramus Jury*, and that was *Lysander*, who was so infamous for that saying of his, ἐξαπατᾶν χρῆναι παῖδας μὲν ἀστραγάλοις, πολεμίους δὲ ὅρκοις. *That we ought to cheat Children with Cock alls, but Enemies with Oaths.* Now since *your Friends* at home are grown so scandalous for breaking the Third and Ninth *Commandments*, which were given by *Moses*, who was a **King** *among the righteous*: You cannot tell how far such a *Statua* might deter them, *because set up by a Religious* **Commonwealth.** But you have brought nothing with you from thence, but Ἀττικὸν βλέπος *a Brazen face*: And'tis with this *Brazen face*, you have the confidence to appear in defence of your *many-headed Democracy*, to vilifie the *present Establisht* Government, in despight of the

Fundamental Laws of this Kingdom; and when you have done, (as I am told) to appear in *Westminster Hall*, at a time, when *one*, a very little worse than your self, received Sentence of Death for *High Treason*; And if the *Platonick Year* were true, a man might easily guess *your* fate every Revolution of *Saturn*: (But to the purpose) *Greece* is not able to contain your Politicks, but you whip over into *Italy*, and as the *Painters* of that Country use sometimes to summon the *faireſt Courteſans* together, and draw a Beautiful face for the *Blessed Virgin Mary*, from the *flagrancies* of *Harlots*: So from the *Charming Constitutions* of *Rome* in its Youth, and *Venice* in its old Age, would you model us a *pure*, *sound*, and *glorious Government*.

I would so, (replied *Nevil*) For in the most turbulent Times of that Commonwealth, and Factions between the Nobility and People, *Rome* was much more full of vertuous and Heroick Citizens, than ever it was under *Aurelius* or *Antoninus*. p. 43.

But,

But, (*said I*) Are there not as many *vertuous* and *Heroick* Persons under King *Charles the Second* in *England*? But now I think of it, the late *Shaftsbury's* Conspiracy would have left us *a few*, had it taken effect, as *Cataline's* would in *Rome*. And I believe, that such a *Protestant* as *you* are, who will allow of *no Priests*, but those of *Mars*, esteem a few *Heathen Philosophers*, before *all* the *Ministers of the Gospel*. He was a Conjurer like *your self*, that was ravisht with the love of *Tully*, for writing against **Transubstantiation**, in his third Book, *de Natura Deorum*: *Cum Fruges* Cererem, *vinum* Liberum *dicimus*, *genere nos quidem sermonis utimur usitato*, *sed ecquem tam amentem esse putas qui illud quo vescatur* **Deum** *credat esse*? *When we call Corn* Ceres, *and Wine* Bacchus, *we only use a customary way of Speech*, *but whom do you think so mad*, *as to believe* **that with which he is fed, to be a God**; And just such a true Protestant Politick *Antiquarian* is the Author of *Plato Redivivus*, and just such a *formidable enemy to Popery*.

But,

But, Sir, if Ancient Governments do not please you, (said he) *because out of Fashion, What think you of the* Venetian? *I declare it to* be the best in the World at this day.

Indeed, (*said I*), the *Venetians*, I confess, have not been altogether so *Pope-ridden*, as some others have; and their *Dukes* may *marry the* Adriatick *Sea without a Licence from the Bishop of* Rome; but I hope you believe it cannot be done without the *Rites* and *Ceremonies* of the *Church* of *Rome*: And that the Pope has a great deal less Jurisdiction in *England*, (if ever you took the Oaths of *Allegiance* and *Supremacy*.) But you have lost your *English Conscience*, and no body values your *Protestant Policy*: For is not the King of *England*, much better than *a Duke* of *Venice*? Is not the *Succession in the right Line*, as Authentick from *Scripture*, as good by experience, as *Balotting*? Is not the King of *England* by the Grace of God, greater, and better than *a Duke* of *Venice*, by the *vertue of Hocus Pocus*.

He is greater (said he), *but that* greatness *is not* better, *either for* himself *or his* people.

So

So sayes the Authour of *Plato Redivivus*, (*said I*) but he does *not think* so. Believe me, in the *Balloting Urns*, are buried all the *Liberties* of the *common people* of *Venice*, they are there so far from *chusing a Sovereign*, that they cannot chuse a *Gentleman*; and never by any arte, merit, or industry become *one*. But the *meanest* Subjects of *England* have *one* advantage, which no *Democracy* in the World, much less the *Aristocracy* of *Venice*, ever afforded, That by their *vertues*, they sometimes arrive from the *lowest* condition, to an *higher* Sphere of Splendor, Honour and Riches, than *any Commonwealth upon Earth affords*.— I know some have argued for a *Commonwealth*, from the great *successes*, and *long continuance* of *that* Government; but they who look into the *Original* of it, will find better reasons from the *place* and *Situation*, from the *occasions* of *its being inhabited*, why it should fall into *that* Model; than *why any others*, especially the *Monarchy* of *England*, should condescend, and conform to it. But the Authour of *Plato Redivivus*, would have it so, or else He loses his longing. I wonder in this *hatching* Age, that no *Politick Pop* ever yet stood

ſtood up and demanded, or propos'd, *that the Kings* of *England* ſhould be acknowledged by the *ſame odd* and *fantaſtical* Ceremonies, with which the Arch Duke of *Auſtria* is confirm'd in his Dukedom of *Carinthia*: For, there is nothing ſo *ridiculous*, nothing ſo *dangerous*, as our Modern *Hereticks* and *Politicians* do not now adaies aſſert. Therefore, Sir, let me as a Friend adviſe you, to keep your *Politicks* to *your ſelf*; You may *frame* and *model* in your *Study*, as long as you pleaſe, without *breaking* your *ſhins*; but if you put them either in *writing* or *practice*, you will indanger the *breaking* your *Neck*. And ſuppoſe you eſcape *that*, you may chance to meet with thoſe (if you have one Grain of honour, or ſenſe left you) that will *break* either your *brains* or your *heart*. But if your *head* be ſo full of Politicks, e'en petition *Jupiter* to pluck thee up an Iſland ſomewhere in the *Atlantick* Ocean, as He is feign'd to have done *Delos* for the Birth of *Apollo*; there thou maiſt be delivered of thy *Politick Conceptions*; for I do not know any part of the Earth that hath *long peep'd over the ſurface of the Waters, that will be plagued with them.* I ſay, e'en

den petition *Jove*; for such a restless Varlet as *thou* art, are not fit to pray to *the God* of the *Christians*, whose *Vicegerent* thou hast debas'd, and whose *Ministers* thou hast vilified. What *Religion* you are of, I cannot tell, but by your recommending to us the *Democratical Government* of *old Rome*, I am apt to belive that you would bring us under the *Jesuitical Discipline* of the *new*. This was the advice of *Parsons* the *Jesuit*, *alias Doleman*, and of his Confederates in his **High Court** of *Memorials* for **Reformation of England**, at *Sevil* in *Spain*, *Anno* 1590. as *Watson* a *Secular Priest* relates in his *Quodlibets*, *p.* 94, 95. And of *Tho. Campanella* an *Italian* Friar, who in his Book *de Monarchia Hispanica*, *c.* 25. *p.* 204. informs the King of *Spain*, *That nothing will so much conduce to weaken the* English, *as dissention and discord sown among them, First, by Instigating the swaying men in the Parliament House*; *Ut* **Angliam in Formam Reipublicæ reducant in Imitationem Hollandorum**: To *reduce* England *into a from of a Commonwealth, in Imitation of the* Hollanders. But they value not what *sort* of Commonwealth, whether

Dutch,

Dutch, or Venetian they model us to; so that at last they may but obtain their Ends of ruining our present establish Government. For my part, Sir, I wonder that any *English* man of common sense, should be cajol'd to admire the Politicks of every whiffling Rascal, who under the name of a *true Protestant*, is managing the most malicious Designs of our inveterate Enemies the *Jesuits*. I wonder that any man of the least reason, and experience, should not dread the *desperate Hazzards* that inseparably attend every *change* and *revolution* in Government: the *Restitution* indeed of *this Monarchy* after the late Civil Wars, was the greatest wonder that I meet with in all History, since Dominion was founded on Earth, considering, that it was done *without Violence, or Bloodshed*; but it never *was*, nor ever *will be* chang'd without numberless Deaths and Calamities; and suppose it should be done, what would the People of *England* get by being in the same Condition they were in twenty five Years ago; Or, which the Common people of *Holland* are in at this day, who *pay Customs* for *Fogs* and *Damps*, and are *Tax'd* for

Quar:

Quartane Agues; and who have nothing cheap among them but *Hereſie* and *Schiſm*? I confeſs, you have a great deal of reaſon to admire the Fundamental Immunities and Priviledges of the *Venetians*; becauſe *very rare* in a *Chriſtian* Commonwealth; for they may *whore* and be *clapt according to Law*, and go to the *Conventicles* of *Venus* without any great danger of *perſecution for Righteouſneſs ſake*. But how in the mean Time is *this Liberty* of the People conſiſtent with the *Purity* of the *Goſpel* (for which you ſo ſtrenuouſly ſtickle and make a noiſe)? Oh, pray pardon me, I forgot that you are a *Politician*! a *Politician* that is for obliging mankind with vertues *a-la-mode*, and Morality and Divinity of the *neweſt faſhion*; you *Politicians* hate the old dull phlegmatick grey-beard Apoſtolical Rules, you are for *ſpick* and *ſpan* new *Riddles*, and *Paradoxes*; and therefore, Sir, to oblige you, I will tell you a piece of News.

What is that, (ſaid he)?

I am heartily ſorry, Sir, (*ſaid I*) for the great loſs you particularly had four thouſand years ago: What an hard caſe was it, that the *Records* of *Sodom* and

and *Gomorrha*, should be so unluckily burnt. Without doubt you would have gathered things of great Moment from them, and might have gratified a great many of your *true Protestant* Friends with surprising relations of the *great Liberties* and *Priviledges* of those people, of wich we have a small hint, by the *memorable clutter they made about Lots door*, Gen. 19. *verse* 4. And such a rabble of Catamites would most properly have raised the *Ghost* of *Plato* from the dead, who was so notorious a Sodomite when alive.

You are a railing, prating Boy, (reply'd he) *who values your Judgment that have nothing of solid Learning, or substantial Politicks in you? You are a paltry quibbling insignificant Black Coat.* Before I could answer him, *Hobbs*, took courage, and fell in with him pell mell, calling me *Pedantical Academick. His University-Learning* (said he) *has quite spoil'd him, and for want of my* reasonings *and* conclusions, *he is no better than a dull pragmatical Idiot. But yonder is a grave serious and Ancient learned man, I will be judg'd by him. Ay! and so will I too* (replyed *Nevil*), *For He is one of our Friends, an* Holy man, *and a*

good

good Commonwealths-*man*, *a great Enemy to* Tyranny; *Ay, to* Popery *too* (said *Hobbs*).

I followed them, and at some distance I espied Mr. *Richard Baxter* walking very pensively, in a melancholy and musing posture; but before we got half way to him, the two *Politicians* fell out betwixt themselves: for *Hobbs* struck *Nevil* such a blow on the Head with his Cane, that as if it had been a *Magical Staff*, it turn'd all his Hair into an *Anarchy of Snakes* and *Adders*; and he again return'd Mr. *Hobbs* such a Salute on the Coxcomb, that his Head swell'd *ten times too big for his Body*; and yet as if proud of these *extravagant* Deformities, they strove who should appear first before that *great Arbitrator*: however it was pretty to see how they were both deceived: for *Baxter* no sooner saw *Hobbs* but with an austere visage, *You Sir*, (said he) *your* * Leviathan, *or Absolute Impious Monarchy making us our Religion*, &c. *tendeth not to secure us of a Righteous Government; because you are so Irreligious, as not to pretend to any such thing as the securing a succession of the Christian Religion,*

* *Holy commonwealth*, P. 225.

without which, a Righteous Government is not to be expected.

Hobbs was ready to rave with madness at this unexpected *Reprimand* from so redoubted an Oracle; and on the other hand, *Nevil* was insolent with joy; until *Baxter* turning to him, and mistaking him for *Harrington*, *You, Sir,* (said he) *that think,* * Venice, *where Popery ruleth, and Whoredom abounds, is the perfectest pattern of Government for us now existent, intend not sure, that this Model shall keep us from the Reign of Popery and Whoredom; and therefore doubtless, you intend not, that this frame shall secure us the Christian Religion, without which there can be no happy Government.*

*Holy Commonwealth, P 226.

At this they all three fell together by the ears, and fought the *Changes*, until an Officer that had a *Tip-Staff* in his hand, with a *Deaths-Head* on it, commanded them to keep the Peace in the Name of the *King of Terrors*, and told them, that all their different pretensions should shortly be heard and determined before the High Court of Policy: — *Baxter* then again at liberty, and somewhat more calm, said, *I doubt not, but the Model of* Venice,

nice,

nice, *among better men, might do much against Popery and Wantonness too, which doth but shew, that it is not the* Gospel, *but the* Better Men, *that must do most:* * *for it is no meer* Frame *or* Mode *of* Government, *whether* Monarchy, Aristocracy, Democracy, *or* Mixt; *whether the* Roman, Spartan, Venetian, *or any* other Mode, *that will make happy a* Commonwealth *in the Hands of* imprudent impious *men, so much as one of the* other Forms, *supposed worse, will do in the hands of men of* prudence, *and* fearing God.

* *Holy Commonwealth*, P. 224.

Truly, (*said I* to *Seignior Chr.*) *I* think this old man talks very piously and Religiously, upon what grounds or designs, I cannot tell. (*Obreplyed he*) He is an Extraordinary man, he has but two faults, or else he was not to be match't in the world. Pray what are those (*said I*) that should blemish so Austere and Reverend a Person? Why (*reply'd he*) He is only a *Knave* and a *Fool*. Lord, Sir, (*said I*) I think he has got Fitts too; for now he has no body to dispute and wrangle with, see how his hands cuff and fight with one another. What are they *Convulsion fits*——No, (said he) they are

Contradiction fits, they are the *fits* of *Richard* againſt *Baxter*. But let us leave him for a little time, becauſe we ſhall know enough of him by and by.

We were now following *Hobbs*, and his Antagoniſt to the *High Court of Politicks*, with a great deſire to hear their debates and claims adjuſted, and to know the *manner* of that Court, and *who* preſided in it. Going therefore through a long Cloyſter, we came into a great Hall, at the upper end of which, upon a kind of a Throne ſate *Lucifer*, as I afterwards underſtood; but he was in ſo grave, ſo demure a ſhape, as if He had worn all the Hypocriſie of the *Scribes* and *Phariſees* at once, his Countenance was Phip, and very Judicious to behold, he had a little ſtarcht Band, with great Band-ſtrings, a long black Cloak down to his Cloven Foot, which now and then bob'd out, or elſe I had not known or ſuſpected him.——The firſt Cauſe that was brought before him was a great Controverſie betwixt the *Jeſuits* and *Presbyterians*, concerning the Doctrines of *depoſing and killing of Kings*. The *Jeſuits* claim'd it in *ho-*

nour

nour of *their Society*, saying, that they *first invented it*, that they *first preach't*, and *practised it*; that the *Presbyterians stole it from them*, and that they could prove it. The *Presbyterians* replied, that it was *they* who *first preach't it*, that they had more *openly profest it*, and proffered to drop Authours with them when ever they pleas'd, if they denied it. The *Jesuits* pleaded again, that though *their Society* indeed was not *very Ancient*, no more than theirs was, yet that they had it by *Inheritance*, by *Tradition*, and by *Command* from their holy Fathers the *Popes*, long before the Sect of the *Presbyterians* had a name, or were in being. The *Presbyterians* reply'd again very haftily, that although they were obscured (for some Centuries) yet they could prove that they were lineally descended from the Ancient, and famous Aerius.

At this last name, the *Jesuits* were almost quite down in the mouth, for a great many thought that *that Aërius* was the *Prince of the Air*, and concluded that *Lucifer* would be partial to so near a relation, and consequently that they had lost the day; upon which there was an hideous brawl betwixt

Goodman, *Knox*, *Buchanan*, *Gilly*, and the *Jesuits*; at last *Lucifer* commanded silence, and calling for a Bible said, *Every Kingdom divided against it self, is brought to desolation*; the *Sons* of *Belial* should unite as *Brethren* in *Iniquity*; and so with several Arguments advised them to *understand* one another *better*, to be *more moderate* for the Future; and not to fall out about *that* of which He himself *was the first Authour*, that none of them should want their reward, that *first* or *last* preach't or practised it. That he did not call himself the first Authour, for *that he was ambitious of the honour of the Thing*. But because they had on both sides such endless *Evidences*, and so much *merit*, that he was unwilling to disoblige *either* of *them*, and that rather than be on *one* side or *other*, he thought it no dishonour to him for once and a way to turn Trimmer.

They were willing to let the Controversie fall, because the noise of such a thing at *this* time, might be equally prejudicial to *them both*; and *Lucifer* advis'd, that it should rather be disown'd until a more convenient season. So silence being made, one with

with a cast Horn of some decrepit Devil, sounded with so terrible and shrill a noise, that it rais'd the Ghosts of a great many *Politicians* presently; A Cryer called over their Names; and the first of them that came forward was the famous and renowned *Nicolas Machiavel*: He wondred at first, what the occasion of being so unexpectedly summoned to appear there, was: but being told, that it was the *highest Court of Politicks*, and that he was to give an account of *his writings*, he began to tremble exceedingly; and seeing so grave and venerable an Assembly, imagined they had been *all Saints*; and verily thought *Lucifer* had been *one* of the *Apostles* or *Primitive Patriarchs*: therefore addressing himself with all submission;

I hope (said he) *Reverend Fathers, that at this Time, and in this Place, I shall vindicate my self from those* unjust aspersions, *which the subtlety and malice of some men have cast upon my Name and Memory for this whole Age last past, charging me with three things.*

First, *That I should* vilifie Monarchy *and* prefer Democracy *before* it: *To which I answer, That if I speak largely*

* In a Letter to *Zenobius Buondelmontius.*

in Commendation of the latter, *it ought to be considered, that I was born, bred, and employed in a* Free City, *which was then under* that *form of* Government; *and if you read my* History of Florence, *you will find, that it did owe all its wealth, greatness and prosperity to it: what I said of the glorious Atchievements of the Commonwealth of* Rome, *was to shew the perfection of that Government in* its kind, *but not to propose it by way of Imitation for all other people*; for how can any man pretend to write upon Policy, who destroyes the most essential part of it, which is obedience to all Government? *therefore I protest, that the animating of private men, either* directly *or* indirectly, *to disobey, much less to shake off any Government, how* Despotical *soever, was never in my Thoughts or Writings; and I always did, and ever will declare, that in every* Monarchy, *the* interests *of* the King *and* People are the same.

At this there was a murmuring all over the Court, and *Lucifer* seem'd somewhat displeas'd: upon which, some that stood by me said, *as we have cheated the world above fourscore years about this man, and made his memory*

stink

think among the True Proteſtants, *who have at the ſame time an eſteem for* Politicians *vaſtly more Diabolical; ſo for diverſion, we will e'en ſham the Devil himſelf for once and away.*

Silence being made, *Machiavel* went on. *The ſecond thing objected againſt me, is, That* I ſhould encourage Princes to Perjury and Breach of Oaths and Promiſes: *To which I anſwer, That any man that reads my Book entituled* [The Prince] *with ordinary charity, may perceive, that 'tis not my intention therein to recommend the Government of* thoſe *men* (*there deſcribed*) *to the world; much leſs to teach them, to* trample upon good men, *and* all *that is* ſacred and venerable upon earth. *If I have been too punctual in deſcribing* thoſe Monſters, *and drawn them to the life in all their Lineaments and Colours, I hope mankind will know them the better, to avoid them; my* Treatiſe *being both a* Satyr *againſt, and a* true Character *of them. I ſpeak not of* Great *and* Honourable Princes, *ſuch as the* Kings *of* France *and* England, *and* others, *who have the States and Orders of their Kingdoms with excellent Laws and Conſtitutions to frame and maintain their Government,*

ment, and who reign over the Hearts, as well as the Persons of their Subjects. I speak only of those Vermin *bred out of the Corruption of our own small Commonwealths and Cities, or engendred by the ill blasts that come from* Rome, *as* Olivaretto da Termo, Borgia, *the* Barlioni *and the* Bentivoglii.

At this *Lucifer* grew so impatient that he had certainly broke loose, if some of his Counsellors had not advised him to *Moderation* and *Hypocrisie* for a little while; and then *Machiavel* went on.

The third thing, said he, *laid to my charge, is, that I have* vilified the Clergy, and abused the sacred Orders of the Church of Rome: *To this I answer, That 'tis* they *have vilified and abused* themselves; *insomuch, that if the* Apostles *of* Christ *should be sent again into the World, they would take more pains to confute the* Gallimaufry *of Opinions and Innovations in* that Church, *than they did to preach down the* Traditions *of the* Pharisees, *and the* Fables *and* Idolatry *of the* Gentiles; *and would in all probability suffer a new Martyrdom in that* City, *under the* Vicar of Christ, *for the same Doctrine which once animated*

the

the Tyrants against them. As for Government, this I must say, That whereas all other false worships even of Heathens, have been set up by some Politick Legislators, for the support and preservation of Government. This false, this spurious Religion (brought in upon the ruines of Christianity, by the Popes) hath deform'd the face of Government in Europe; destroying all the good Principles and Morality left us by the Heathens themselves; and introduc'd instead thereof, Sordid, Cowardly, and Unpolitick Notions, whereby they have subjected mankind, and even great Princes, and States to their Empire, and never suffered any Orders or Maxims to take place (where they have power) that might make a Nation Wise, Honest, Great or Wealthy.

Lucifer burst out into such a fury, that the fire flew out of his eyes for very wrath, crying, How abominably am I cheated and abused by these *Politicians*? I thought that I had been sure of as good a *Secretary*, as ever managed the affairs of the *Kingdom* of *Darkness*; and on the contrary, he is for bringing our *whole Mystery of Iniquity to light*. For my part, I do not know whom

whom to truſt, or which way to turn my ſelf: Are you my friends? And this your *Politician*, that has made ſuch a noiſe in the world? How comes this to paſs?

May it pleaſe your Mighty Darkneſs (replyed one of the *Jeſuits*) *it was neceſſary that we ſhould reproach this man to all the world, who had been ſo ſevere upon the* Church *and* Court *of* Rome: *and beſides from his character of* Tyrant *and* Uſurper, *we took occaſion to render* Juſt Princes *odious to their* People, *as if they obſerved* thoſe Maxims *of* Breach of Oaths *and* Promiſes; *and in the mean time have taught the* People, *to* practiſe them *in good earneſt: So that in lieu of this one* Politician, *we can pleaſure you with hundreds much more ſerviceable to your* Mighty Darkneſs. *In the mean while we will ſtrip him of all his* Infernal Honours *and* Titles *he has ſo long enjoyed; ſo that he ſhall no longer be called* Old Nick κατ' ἐξοχὴν, *nor ſhall his Diſciples be quibbled again into the higheſt from of* Politicians, *with the Honourable and Rebounded Pun of* Match-leſs Villains. *Take him away therefore, Guards, let him make room for perſons vaſtly more deſerving of this High Court.* The

The next that came was *Hobbs*, who seem'd infinitely vex'd, that *Machiavel* had had so long an Audience; and therefore with a kind of snarling scream he told them, *That he thought truly, that he did not only deserve to be heard* most *of all, but* first *of all too; considering the great service he had done to the* President *of that Honourable Court: For have not I, Sir,* (said he to *Lucifer*) *made men* Libertines *and* Atheists, *by my* principles, Positions *and* Conclusions? *and consequently by that means promoted the fundamental Vices of your Empire,* Faction, Sedition *and* Rebellion, *&c? Have not I obtain'd to that excellent* Art *of* Reasoning, *which like an* Ignis Fatuus *leads men into Bogs and Ditches, whilest it pretends to give them light? My* reasonings, *I say, and* Positions, *from which the unwary Sparks draw those Conclusions, which are most suitable to their* Lusts *and* Extravagancies, *whilest to others, as bad Buzzards as the former, they make a shew of Tendency to the* highest perfection *of* Nature, *and most* sublime Morality? *Have not I the most admirable way of slurring an Argument, of any mortal man? Could any body so dexterously*

tack

back about with Times and Persons, I have done, both in my Words, Writings and Actions; applying those things to Defence against Bishop Bramhall, respecting the King in Banishment, as your Luciferlhip full well knows that I designed them, by way of compliment to Your Vicegerent Oliver upon his Throne? Lastly, Most Mighty Lucifer, you know, that after your Forces were routed in Heaven, that the greatest Stratagem of yours, that ever took effect upon Earth, was, the corrupting of mane Nature, when it was in its Innocency; and therefore do but consider, in imitation of your Great Self, to what condition I have endeavoured to reduce mankind, even now they are under the Covenant of Grace, by that sublime speculation of mine; In the state of Nature, there is no difference between Good and Evil, Right and Wrong; the state of Nature is a state of war, in which, every man hath a right to all things. For from this fundamental Point, in despight of all the Rules of the Gospel, I have drawn most powerful Topicks of Violence, Treason and Rebellion.

Lucifer

Lucifer seem'd extraordinary well pleas'd with him; insomuch, that he was ready to pronounce him *Prince* of *all the Politicians*; and the Garland was order'd to be brought for him: but Father *Parsons* stepping out, called to him the *Author* of *Plato Redivivus*, telling him that old *Hobbs* for all his Boots, had been too nimble for him; and that if he did not make haste, he would lose, what of *Right* did belong to him; and what through *their Interest*, they might procure for him. He made what haste he could; but when he came, there was no need of speaking himself; for after they had prevail'd with *Lucifer* to suspend his determination, they told him, that they had brought before him a *Politician*, that was as much more deserving than *Hobbs*, or any *Philosopher* of them all; as the *practical* part of *Politicks* is above the *speculative*. *'Tis true* (said they) Hobbs's *Principles may gain some few proselytes; but they signifie no more to the Rabble, than if he had complemented them with* Euclid's Elements; *but this Gentleman has been pleas'd to condescend to furnish their* weakest *capacities with* Arguments *for* Rebellion;

Rebellion; *to encrease their* Fears *and* Jealousies; *to inflame their most brutish* Zeal; *and to fit them in whole shoals for* Hell *and* Damnation. *Your* Mighty Darkness *ought likewise to consider, that an* Anarchy *is far more destructive to mankind, than any* Tyranny *in* one single Person whatever; *as witness the* late Civil Wars *in* England, *wherein you gain'd, almost, as much as you lost in the* Ten Persecutions. *And lastly, We do assure you, that we your most faithful Friends and Privy Counsellors, have furnish'd him with all those Rules and Instructions, which are the most direct and ready way to revive the* good Old Cause.

Lucifer was in so great suspence, that he spoke not a word of a long time: for indeed, he knew not how to determine the Controversie between them: Which both parties observing, began to be so clamorous, that he called to *Bradshaw* (who had heard the whole matter) and desiring him to sit *Vice-President* in his place, he privately sneak'd away. They were all so extreamly well pleas'd with their *New President*, that there was a profound silence at the very first sight of him, knowing

knowing him to be one that had far out-done the Devil; and indeed the very first glance of his eye gave them general satisfaction: For, rising up with a Politick smile; *It is not the first time* (said he) Men, Brethren *and* Fathers, *that I have oblig'd and pleasur'd you all. It is not the first time that you have all stood to my* final *Judgment, and therefore I do not question but you will as readily agree to my* present *determination. The difficulties that are arisen here amongst us, are about the pretensions that are made by several persons to the* Hell-Grave *of* Policy, *and you are not yet satisfied who most of all deserve to be the* Head *and* Principal *of our famous* Society. *I must confess, that both Mr.* Hobbs *and his* Antagonist, *have made very* fair, *but not* full *claims to this high Dignity. I confess, that there are many considerable Friends on both sides, but as I will not extremely* disoblige, *so neither can I* satisfie *either of them in this point; For, according to the merit of the Cause, and the usual rule of ending Controversies of this nature, I must dispose of it to a* third Person. *And I do not question, but that even the* principals *in this difference, will be the most ready to confer this*

honour upon him, when they shall have seen him, and heard the reasons I shall move in his behalf.

Every one was wondring, and impatient to know who this *remarkable Politician* should be, when to their amazement, Mr. *Baxter* came creeping in, leaning upon a Staff, out of breath, and with so ghastly a Visage, that the most mortified *Hermit* in the World lookt like a Glutton to him; with a faint and low voice, *Peace*, Brethren, *peace* (said he) *I have often laboured for* peace, *Why are you at Variance amongst your selves? Why are these Differences among you? Oh that ye would lay aside this pride, this contention! Oh, this selfishness! this selfishness! Oh, this pride! this self-conceit! Oh, my* Brethren, *if you would but* watch your thoughts, *you would not be so fierce in your* words *and* actions. *I say, watch your thoughts.*

1. Watch them that come in.
2. Watch them that go out.

First *Watch them that come in. Therefore, when you find thoughts arising one after another in your hearts, call them all*

all to an account, keeping a Sentinel at the door of your heart, saying, Who art thou for; If thou art for Christ, give me the Word, thou shall freely pass: If thou art not for Christ, and hast not his Word, **Stand**; If thou come up one step further, **I'le fire at thee.** *Thus if you keep down and suppress these* Rebellious thoughts, *this selfishness, this pride, this* contention *will not be found among you; but oh! I am faint, faint, worn out* in the Vineyard of the Lord, *and so my Brethren, farewel.*

I could not forbear smiling at this his slie Jargoon, and *Seignior Chr.* turning to me, said, *did you hear? This old Fellow says, He is worn out in the Vineyard of the Lord,* when as he has been *sowing the Tares of Sedition and Heresie for above forty Years in the Field of the Church.* He will certainly carry the *Garland*; for both *Hobbs* and *Nevil* do despair, and stand staring like two *Scotch* Runts, that have all to bedighted the Fair; but let us hear what the *President* is going to say

At this *Bradshaw* stood up, and with a Countenance very compos'd, and grave, said; *Gentlemen, we do adjudge,*

pronounce, and declare this man (whose very looks bespeak him, what his words and actions aloud proclaim him) to be the greatest *of all* Politicians, *for these following Reasons.*

First, *Without the* Help *of* his Politicks *all* ours *had been* insignificant, *and in* Vain; *that* **good old Cause**, *You value your self so much upon, had never been* brought to perfection, *had not he* mightly assisted us. *You might as well have attempted to whistle the Moon under your Hats, as to have laid the* Head *of the* King *upon the* Block, *under the* Axe *of the* Executioner, *had not he the* Preacher *first sentenc't him from the* Pulpit; *'twas the Magick of* his *voice that raised whole Legions of* Reforming *Zealots, and preacht them into Rank and File against their* Sovereign; *'twas He snivel'd the Rabble to the* Devil *in such mighty Shoals, as they crowded the Highways to* Hell, *for several years together. This you* Jesuits *do so well know, that you venture* drawing, hanging *and* quartering, *for the sake of* preaching *in* Seditious *and* Schismatical Conventicles *in* his *shape, and after* his *way; and therefore what signifies any other mans Writings, either* Hobbs *or* Nevils, *when in*

com-

competition with him, *who has* out-preacht, outwrit, outdone, out-reform'd you all.

Secondly, *He is most worthily to be accounted the* chief Politician, *upon the account of that singular and unparallelled Spirit of* **Contradiction**, *which is in him in a* double *portion and in a* double *sense And therefore when His* Serene Darkness Lucifer *askt me, with what Confidence I could bring* King Charles *before his* own *Bar of* Kings Bench, *when the very form of the Writ runs* (Coram nobis ubicunque) *in* his own name and Authority? *My Answer was,* That I brought the **King** before **himself**, by the same Rule that **Richard** is against **Baxter**.

Thirdly, *We must, and do acknowledge him to be the* most extraordinary Politician *in the world, for he has not only deciv'd* many thousands of people, *but he has cheated* **himself**, *more than any body else. For,* first, *He thinks himself* very Humble, *when he is so very* proud, *that he is* **Proud of his Humility**; *a sort of* Pride, *which* Lucifer *never dreamt of.* Secondly, *He thinks himself* very meek *and* merciful, *when as he is really* more bloody, *and* cruel *than* any Ty-

rant, *he can either fear, or describe; witness his many* sanguinary *and* virulent *Sermons he has preach'd; witness his behaviour to one Major* Jenning, *in the late Wars, in a Battle fought in the County of* Salop, *between* Lynsel *and* Longford, *where the Kings Party being unfortunately routed, the* poor Major *was stript almost naked, and left for dead, but* He *with one Lieutenant* Hurdman, *taking a walk among the wounded and dead Bodies, and observing some life in the* Major, Hurdman *run him through the Body in cold blood,* Baxter *all the while looking on, and taking off with his* own hand *the* Kings *Picture from about his neck, telling him that* He was a Popish Rogue, and that was his Crucifix, *and kept it some years after.*

Thirdly, *He thinks him* very wise, *fit to direct, rule and govern all mankind, whenas he mistakes* that *to be the* Spirit of wisdom *in his* heart, *which is nothing else but* the whisperings *of that Eating and Cancerous* Wolf, *that has possest the* nape *of his* neck.

Lastly, *If* He *whose* Faith *is* Faction, *whose* Religion *is* Rebellion, *whose* Prayers *are* Spells, *whose* Piety *is* Magick, *whose* Purity *is the* gall *of* Bitterness;

neſs; *who can* cant *and* recant, *and* cant *again*; *who can transform himſelf into as many ſhapes as* Lucifer (*who is never more a Devil, than when an Angel of Light,*) *and like him* (*who* proud *of his* perfections, *firſt* rebell'd *in Heaven*) Proud *of his* Imaginary graces, *pretend to* rule *and* govern, *and conſequently* rebel *on Earth, be* the greateſt Politician. *Then make room for* Mr. **Baxter**, *let him come in, and be Crown'd with wreaths of Serpents, and Chaplets of Adders*; *let his* Triumphant Chariot *be* a Pulpit drawn on the wheels of *Cannon*, by a Brace of Wolves in Sheeps Cloathing. *Let the* Ancient Fathers *of the* Church, *whom out of* Ignorance *he has vilified*; *the* Reverend *and* Learned Prelates, *whom out of* Pride *and* Malice, *he has abuſed, belyed and perſecuted*; *the moſt* Righteous King, **whoſe Murder** (*I ſpeak my own and his ſenſe*) *contrary to the light of* all Religion, Laws, Reaſon *and* Conſcience, *He has juſtified*, then denied, *then again and again juſtified: Let them all be bound in Chains to attend his* Infernal *Triumph to* his Saints everlaſting Reſt. *Then make room*, Scribes *and* Phariſees, Hypocrites, Atheiſts *and* Politicians, *for*

the greateſt Rebel *on Earth, and* next *to him that fell from Heaven.*

After this, the Court aroſe every one, even the two Antagoniſts going away very well ſatisfied. *Seignior Chr.* and I were left alone, and had a fair opportunity to reflect upon what we had heard. The firſt thing that came into my head, was the laſt part of *Bradſhaw's* determination, wherein he *compar'd the Motives and Grounds of* Baxter's *Rebellious Politicks, with* Lucifers. For my part, (*ſaid I*) in his *Preface* to his *Holy Commonwealth* He ſeems to deny that Poſition, *That Dominion is founded in Grace*; and proves, that *Godlineſs is not Authority*; And that *the Saints are not the rightful Rulers of the World.* And many people that read that Book would think, that he wrote it with a great deal of Zeal and Piety, for the promotion of Gods glory, and the improvement of all virtues. He condemns both *Tyranny* and *Democracy*; ſhews a bloody Tyrant in his proper Colours, peppers the Rabble with whole Vollies of ſtinging Epithetes; is very earneſt for the *Reign of Chriſt*, the *dignity of Saints*, and the *Reformation* of *the World.* He ſeems

not

not so much concern'd for any *particular* sort of Government, as that *we may be secured in the* Main; and yet judges a *Mixt Monarchy* the *best*: He layes open the Contrivances of the *Jesuits*, exposes the *Papal Usurpations* over the *Civil* Magistrate; has garnisht his Book all over with Quotations from *good Authors*, and confirm'd his Propositions with numberless authorities from *Scripture*.

From Scripture, (reply'd *Seignior Christiano* smiling) *Did you never read that* Satan is transform'd into an Angel of Light? *and therefore 'tis no marvel, if his* Ministers *also be* transform'd as the Ministers of Righteousness. *And* Vincentius Lirinensis *tells us*, Nullam esse ad fallendum faciliorem viam, quam ut ubi nefarii erroris subinducitur fraudulentia, ibi divinorum verborum prætendatur Autoritas. *And Bishop* Davenant (*in his twelfth determin'd Question*) *sayes*, Induant quam velint isti Magistratuum Reformatores, *&c.* Let those Reformers of Magistrates mask under what vizor they please, Religion may be their plea, but Rebellion is their Practice. *And that is so true of Mr.* Baxter, *that as far as*

2 Cor. 11. 14, 15.

as I can perceive, he will confirm it with his last breath: But the Mask he has on will appear to be that of the Fool, as well as of the Knave: for whatever he in one place denyes, he most strictly and rigidly maintains in another; and there is not a more ridiculous Book of Polity in the world. He confesses indeed, that he did not design an Accurate Tract of Politicks; not a discovery of an Utopia, or City of the Sun. And indeed I am apt to believe him; for it rather dropt from the concavities of the Midsummer Moon. Had he spent his Itch of Scribling in writing his Wifes Life, the History of Stew'd Prunes, or the Pedigree of his Gib-Cat, he had done much better, than to have defiled so much good Paper with the indigested Excrements of his Brain upon such a subject. For Mr. Baxter did not either honestly or seriously enough consider that his whole Pile of Politicks stands tottering upon a false and rotten foundation: For he holds, that the Sovereignty of England is in the three Estates, viz. King, Lords and Commons; that the King has but a Co-ordinate Power, and may be over-ruled by the other two. This is the fundamental Maxim of all his Politicks,

ticks, without which, he never could have pretended to the framing his Theo-*ratical Government (as he calls it) have made such a Bustle for his pecu-ar godly Friends and Associates; but if it were true (which is utterly false) may it not as well happen, that the King and* Lords *should over-rule, and consequently* exclude *the* Commons? *And then what thanks is* that House *bound to give such a notable* Aphorism-monger? *The Counsellors in that* Au-*gust* Assembly, *are of three sorts by the Fundamental Laws of this Kingdom: some are by Birth, as the* Barons; *some by Succession, as* Bishops; *and some by Election, as* Knights *and* Burgesses; *and these* be all (*for the time*) the Kings Council:) *Did ever any King call a Council to depose him? But suppose according to Mr.* Baxter, *they might or should do so, who should then hinder the two that are by* Birth *and* Succession, *from* over-ruling *and* excluding *the third, that are by* Election? *But the* Bishops, *it seems, must troop out after the* King, *for fear Mr.* Baxter *should stumble upon such an horrid piece of non-sense,* as the making two Estates become three, by the taking away of one.

Lambards Archion. p. 118.

No

No less ridiculous is Mr. Baxter *in this deposing humour of his: for he does like the* Abbess, *who chid the* Nun *for* Fornication, *when she her self* had the Monks Breeches on her head, instead of her Veil, at the same time. *He pronounces very terribly,* Thes. 327. *That* it is a most impious thing, for Popes to pretend to disoblige Christians from their Oaths and Fidelity to their Sovereigns, and to encourage their Subjects to rebel and murder them: *But as if it were a* most pious *thing in a* Jack Presbyter, *he breathes nothing but perfidious* Covenants, Engagements, Associations, Seditions *and murdering* Treasons *for several Pages together immediately after.*

Like a Fool *as he is to his own* Good Old Cause, *he confesses,* Pag. 461. that God has no where in Scripture told us, whether *England* should be governed by one or two, or an hundred; but that where the King is Supreme, it is the will of God that the people should obey him. *A strange thing, that the* Politick Saint *should want* Scripture *upon so material an account, who is used to squander it away so plentifully upon every trivial occasion. Well! since* Scripture

(as

(*as he ſayes*) *cannot, nothing more or better can declare* the King of *England* to be Supreme, unaccountable to none but God, *than the* fundamental Laws *of this Ancient and Juſt Monarchy. But becauſe Mr.* Baxter, *who would never be govern'd, has little or no knowledge of the Laws, he ſends his Reader in* p. 458. to Bacon *and* Prynn, *who were as* great Hereticks *for* Lawyers, *as he is for a* Divine: *I wiſh that Mr.* Baxter, *who has deſerv'd to loſe his* Tongue, *as much as* Prynn *did his* Ears, *would take example by him, and lay things ſeriouſly and impartially to his heart, that by better* Aphoriſms *of* Humility *and* Obedience, *he would grow ſo good a* Politician *indeed, as* at laſt to cheat the Devil. *For 'tis a ſtrange thing, that a man who has taken ſo much pains for the ſalvation of other mens ſouls, ſhould ſo careleſly run* on *tick for the damnation of his own; If it be true, that* the King is Supream, *and that they* who reſiſt him, *as Mr.* Baxter *has done*, ſhall receive damnation to themſelves, *and as Mr.* Prynn *himſelf ſayes, they ſhall. But I fear he will never be of ſo good a mind.*

Prynn's Repub. or ſpurious *Good Old Cauſe.*

For like a Knave as he is, by his Politicks *in this Book, and by his*

his Schism and Separation to this day he practises those very Rules, which in the beginning of this Book he discovers and declares to be the Jesuits Directions for preserving Popery, and changing Religion in this Nation. I do not wonder, that the late Colonel Sidney (who was so great a Crony of Father Oliva's, the General of the Jesuits at Rome for several years together) should borrow part of his Speech he left behind him, out of Baxter's Holy Commonwealth for sayes he, p 377. No Man or Family hath originally more right to govern a Nation than the rest, till Providence and Consent allow it them. Few Princes will plead a Successive Right of Primogeniture from Noah. And this, without doubt, was the Original of that politick strain in Colonel Sidney's Speech, as the directions of the Jesuits are of Mr. Baxter's Politicks and practices: For sayes he himself, the summ of Campanella's Counsel for promoting the Spanish Interests in England) was in Queen Elizabeths daies, 1. Above all to breed dissentions and discords among our selves: To exasperate the minds of the Bishops against King James, by perswading them that he

was

in heart a Papist, and would bring Popery: To make the Kingdom active: And lastly, To perswade the chief Parliament men, to turn *England* into the form of a Common-wealth.

Pray, Sir, (*said I*) do but hear what Mr. *Baxter* sayes for himself at the latter end of his Book, p. 489. *If any one* (saies he) *can prove that I was guilty of hurt to the Person, or destruction of the Power of the King, or of changing the Fundamental Constitutions of the Commonwealth* &c. *I will never gainsay him, if he calls me a* most perfidious *Rebel, and tell me that I am guilty of a greater sin than Murder, Whoredome, Drunkenness, or such like; or if they can fully confute my* Grounds, *I will thank them, and confess my sin to all the world: but Malicious railings, I take for Rebellions themselves, I shall not regard.*

I will not rail on Mr. Baxter (replied Signior *Chr*) (*for 'tis a difficult thing to nickname Schism, Sedition, Murther, and Treason*) *but this I must say of his writings, If they were made* hangings *to his House of Office, as* Olivers Porters *Papers are to his Cell, he might do himself the kindness of* hiding the one side

of

of them that contradict the other. *For certainly no man living, ever gave himself the lie so often, or complemented himself into so many titles of Infamy in one breath, since the world began; no man ever took so much pains to* justifie *himself as* Baxter *has to* expose *and* condemn *himself. For would you know what sin he is most guilty of, (that is so ready to make his Confession) 'tis certainly* that *which he* most declaims against, how dangerous a thing (*in his most serious Meditations upon these his superfine Politicks*) (saies he) *is* pride *of* heart; When once it grows to an enormous height, it will make men swell with self-conceit, and think none so fit to govern Countries and Nations as they: nor any so fit to teach the Church: nor any so meet to judge what is good or evil to the Commonwealth. *This he saies at the end of* that *Book*, wherein *he dogmatically prescribes rules of* Polity *for the* State (*as since he has done for the* Church) *in opposition to all the rules of Modesty and Obedience, and contrary to all the Laws of God and man. To conclude, for all Mr.* Baxter's *pretences to God's glory, and the increase of Religion; these his impracticable whimsies would be so far from*

from procuring that good to this Nation, which he promiſes to himſelf, and pretends to us; that they would certainly over-run us with Enthuſiaſtick Knaves *and* Hypocrites: *and from* Elihu *in* Job, *we may learn the fatal conſequences of his ridiculous Politicks: for we gather from* Job 34. 30. *that* He maketh an **hypocrite** to reign, when he is minded to ſcourge a ſinful people.

We have learn't ſaid I (dear friend), we have ſufficiently learnt the truth of *this*, by late and ſad experience: we have found the wicked and diſmal Concluſions of **this** and other villanous *Maxims* of *Fanatical* and *Hypocritical Policy* for *twenty* years together; wherein the *Courts* of *Juſtice* were fill'd with Violence and Oppreſſion; the *Church's* with Sacriledge and Blaſphemy; the *Earth* with the dead bodies, and *Hell* with the ſouls of Rebels: wherein there was more wickedneſs committed in this *one Iſland*, than in *all the world* beſides; ſo that Foreigners ſaid, that *the King of* England *was King of Devils*; and I will ſwear, *that there is none to compare with the* **white ones.**

THE Third VISION OF GOVERNMENT.

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ment; and that It is lawful to preclude the next heir from his Right of Succeſſion to the Crown. *The great* impiety *and* folly *of this Propoſition fully diſcovered, and condemned by an* Indian *of* New-England. *The Authors and Abetters of them* both, *expoſed. The great Wiſdom and Goodneſs of our preſent* Gracious Soveraign, *in ſecuring to this* Monarchy *the right and lineal deſcent of the Crown.*

THE *more haſte, the worſe ſpeed!* cry'd a blundering Fellow that ſtumbled upon me, and had almoſt beaten me down: *Whither ſo faſt, friend, what is your buſineſs* (ſaid *Seignior Chriſtiano* to him?) *I am upon life and death, Sir,* (ſaid he) *pray don't ſtop or ſtay me; I am going for Cordials for a matter of forty or fifty people in the next room, that are all ready to ſwoon and dye away.* This broke off our diſcourſe; and we haſtened immediately to know what was the matter, and who they were: At our firſt entrance, how wonderfully was I ſurprized to ſee *Hobbs* and *Baxter*, *Knox*

Knox and *Buchanan*, *Hunt* and *Gilby*, *Milton* and the *Jesuits*, sitting all together like friends, but in a very disconsolate posture! Some complained of grievous pains in the Spleen; others were sick at the Heart; but all of them were most dismally tormented in their heads. Whilst I stood looking on them, *I can tell you what they all ail* (said a Gentleman to me, whom I took to be a Physician) *I can tell what they ail, without feeling their pulses; do but follow me*———He open'd a door, which led us into a Court, like that of the *Scholes* at *Oxford*; in the midst of it, there was a great Fire, and an Officer, very solemnly, threw a great number of Books into it. *These are* (said the Gentleman) *the Books and Writings containing those infamous Heretical and Blasphemous Propositions, which that famous University, condemn'd and sentenc'd in their Convocation* July 21. 1683. *upon the discovery of the late Hellish Conspiracy. And those men you just now past by, are Fanatical Wizards, who are in pain, whilst their charms of Rebellion are burning: but yonder Fellow is giving them a refreshing Cordial, made of a composition of* Impudence, Contradi-

ction *and* Obſtinacy; *and you ſhall ſee them all recover themſelves immediately.*

What he ſaid prov'd true: for *Hunt* grew preſently as brisk as a *Body-Louſe*, and ſmiling and turning himſelf round about: *It is very certain*, ſaith he, (*good people*) *that theſe Proteſtant Subjects, namely, the* Diſſenters, *have cheerfully given their Aſſiſtance to the ſupport of the Government; It is well known, that they are an induſtrious Trading People, that willingly pay whatſoever Taxes the Law requires. And it is remarkable, that no people ever expreſt a* greater zeal *to oppoſe the various attacques of a Foreign (Anti-ſpiritual) Power than* theſe Diſſenters: *And could I know any one of them that would ſhrink from his Princes ſervice, when his Royal Perſon and Government are menaced, I would eſteem him not only a* Fool, *but a* Traytor *to boot.*

We are very much beholden to you indeed (reply'd *Seignior Chriſtiano*) *a ſmart fellow truly; I think you wrote the* Poſtſcript *not long* before: *and what you now ſay, is in a Book entitled* Compulſion of Conſcience condemn'd, *and that came out a little* after *the diſcovery of the*

late

late Conſpiracy; *and would* you *call him a* Traytor? *Surely* Judas *himſelf never look'd damnation in the face with half* that *impudence, with* which *the Author of the* Poſtſcript *has done Hell it ſelf within an inch of the Gallows; and thus to juſtifie his or their* pretended *Innocency, out-does him, that hang'd himſelf, and ſo confeſt his Treachery. What Devil* (ſaid he, turning towards us) *can trace theſe* Infernal Changlings, *who if their villany* ſucceeds, are Righteous, *if it* miſcarries are Innocent.

Indeed, Sir, (ſaid I they are no *Changlings*: this is an old trick of theirs new vamp'd, For after that they had openly practis'd Rebellion for Twenty years together; after they had preach'd ten thouſand Seditious Sermons, and written above a thouſand Treaſonable Books, out came *one* at laſt, in the year 1660. with this Pompous and Gorgeous Title, *A Proteſtation of the Kings Supremacy, made in the name of the Aſſiſted Miniſters, and oppos'd to the ſhameful Calumniations of the Prelates.*

Very great indeed, (ſaid he) *my ears itch to hear what they therein do proteſt or declare. Firſt of all* (*as loud as they could bawl*) We hold and main-

rain (*said they*) the *same Authority* and *Supremacy* in all Causes and over all Persons, Civil and Ecclesiastical (granted by Statute to Queen *Elizabeth*, and expresst and declar'd in the Book of *Advertisements* and *Injunctions*, and in Mr. *Bilson* against the *Jesuits*) to be due, in *full* and *ample* manner without any *limitation* or *qualification* to the *King*, his *Heirs* and *Successors* for ever, *&c.*

The same authority (said he) *granted by Statute! What do they mean?*

You will know presently (said I) *We hold and maintain* (cry'd they again) *that though the Kings of this Realm were* no members of the Church, *but very* Infidels, *yea, and* Persecutors *of the* Truth, *that yet* those *Churches that shall be gathered together within* these *Dominions, ought to acknowledge and yield the said Supremacy; and that* the same is not tyed to their Faith and Christianity, but to their very Crown, from which no Subject or Subjects have power to separate or disjoyn it.

They don't hold this *for ever* (said he): *they hold it, I suppose, in a* Protestant *sense, as they call it; that is, that* it should

should not hold them long. *Well, 'tis no great matter what they hold, if the King does but* hold his own; *if he does not, they will have as many* holds *for him, as they had for his Father. The Devil,* they say, *is never so terrible and mischievous, as when he appears* laughing. *I don't like this sanctified way of smiling in a man's face, when they have been very near cutting his Throat: Are these the only* True Loyal Protestant Friends *the King has? Well,* Baxter *may talk of* Humility (*as long as he pleases*) *and* Bull *of* Chastity, *and* Mead *of* Honesty, *and* Ferguson *of* Piety, *and all of them of their* Friendship *and* Loyalty; *I only say,* God keep the King from his Friends, and I hope He will keep himself from his Enemies.

We now observ'd a Blear-ey'd Fellow talking very earnestly to the people, who seem'd very attentive to hear him. Surely, (*said I.*) this Fellows sore eyes and ill looks recommend him for a Politick and Mysterious Demagogue to the Rabble; let us hear what he sayes.

I am very glad, (said he) *that the Turks are beaten; for they were brought in by* Rebels. *By* Rebels (*said another*

ther to him) Did not the Emperour *perſecute and oppreſs them beyond all meaſure? Why, what then* (reply'd he) *they ought not to rebel? For example, we ought not to rebel or reſiſt, though the King of* England *ſhould bring in* Tyranny *and* Popery *never ſo much: nay, though he brought in the* Inquiſition *of* Spain: *And nothing* (ſaid he) *is more terrible than the* Inquiſition. *Do but look into the Book of* Martyrs, *and there you ſee the Pictures of Men and Women, that were Burn'd, Flead alive, Hang'd, Pull'd limb from limb by Trees and Wild Horſes, that had their Eyes bor'd out, their Hands, Feet and Head cut off.*

The people ſeem'd mightily troubled and affected: and I ask'd *Seignior Chriſtiano* what he was, or if he knew him.

Know him! (reply'd he) *I have known him theſe three or four years, to have been the moſt* Factious Stickling Raſcal *in the whole Town, promoting* Sedition *and* Rebellion *with all his might and Intereſt, in all times, and in all places where he comes: his very breath ſtinks, and his teeth are rotten as Devils dung, with talking of* Treaſon. *Do but conſider, with what* artificial *malice he*

has

has now conveyed those unreasonable Fears *and* Jealousies *into the Hearts of the people, that will most readily and effectually frighten them from* that Obedience *he pretends to preach into* those very rebellious practices, *from which he would seem to dissuade them. But this is no* new Policy *of theirs: for in the beginning of the* late Troubles, *a Book call'd* The Book of Projects, *and addrest to the King, did him more harm, than the most rancorous and railing Libel that ever was set forth; and if it was not written with a great deal of* malice, *it was published with every great deal of* Indiscretion. *But yonder is* another *of their* Politicians *at work.*

We saw a tall black Fellow in a long Cloak, at some distance, with a Crowd about him, who was howling and bawling at such an horrid rate, that before we came near him, we could perfectly hear him, in a dismal Tone inveighing against *The Whore of* Babylon, *The Man of Sin, Antichrist, Spiritual Wickedness, Popery and Idolatry*; pleading heartily for the *Purity* of *the Gospel*, for a *full* and *thorough Reformation from all the reliques and rags of Popish and Prelatical Superstition.* I was got by

by this time very near him; and as soon as he had done, he walk'd off with one of his Audience (who they said was a very rich man, and was look't upon as a very *rigid Dissenter*) (thinking himself private enough) *Sir*, (said the Preacher to him) *The* Cardinal *has given order for the payment of twenty thousand Livres; pray take care to get your money return'd as soon as you can, and* much good may it do you. *But I beseech you, do not neglect* our *business; you know your Instructions; be you sure to blaze abroad, that* such *and* such *men are* French Pensioners. *Give* T. N. *twenty or thirty pounds for writing his last Book, for he is poor, but* very true to us: *Make the World believe, that the* dissenting *Brethren are* illegally *persecuted; and shove off our late miscarriage with pretences, that the* truth of things will come to light; *with boldly demanding* Toleration *and* Liberty of Conscience, *as for* people no way injurious to the Government: *Above all, keep up that material distinction of* Court and Country Party, *so as to make the* former *odious to the* people, *and them affrighten them, with* horrible Narratives *and* dreadful Stories;

Stories; *and then again set them agog with* hopes of Better Times (*if such and such things come to pass*). *Thus may we deal with the foolish and impolitick Rabble of this Nation, as the* Rat-catcher *did with the Children of* Hamel, *allure them with* Tabor *and* Pipe, *with* empty *sounds, and* ratling *pretences, until at last we gingle them to the* Mountain, whose Womb, though it contains but a Mouse, *will become* a Grave big enough to swallow them all up.

As soon as he had done, *Seignior Christiano* went privately to him; *Your servant, Sir,* (said he) *I am very glad to see you in* England, *I hope all our friends at* Rome *are well.* Very well, (*replyed he*) I should be glad to drink a Glass of Wine with you, but that I have extraordinary business with yonder Gentleman at present: But pray meet me to morrow about three of the Clock at the——*With all my heart,* (replyed *Seignior Christiano*) and then took his leave of him: Turning again to me, *That Jesuit* (said he) *entertain'd me very civilly at* Rome; *but I don't like his company in* London. Why, Sir, (*said I*) is he a *Jesuit*? *He is so,* replyed he), *I remember him a great*

deal

deal better, than Oates *does* Don John.

That thoſe Sir, (*ſaid I*) who *receive moneys* from the *French* Agents, ſhould exclaim againſt *French Penſioners*; that a *Jeſuit* ſhould cry down *Popery*, is no more news, than that an *old Bawd* ſhould inveigh againſt *Fornication*; that a *Libertine* ſhould ſtruggle for *Toleration*, may be, becauſe in the height of his *Politicks* he may fancy, that the letting looſe the *Lyons* in the *Tower*, or three or four thouſand *Bears*, would moſt properly conduce to the *good* of the *Subject*. But I wonder, that the people of *England* ſhould be cajol'd into Fears, Diſcontents, and Mutinies, by ſuch an unreaſonable and ridiculous diſtinction, as of the *Court* and *Countrey* Party: For have the *Courtiers* no Eſtates? No intereſt in the *Countrey*? Have not they *Liberties* and *Priviledges* appertaining to them, as well as *the reſt* of His Majeſties *Subjects*? Are they not as fit for His ſervice, who have been abroad, and have learn'd the experience in *Foreign* Countreys; and know their Deſigns and Policies; are they not as fit for his *Great Council*, as if they had only ſtrutted after a Pack of Dogs, or walkt

up

up to the knees in *Puppy* in their *own* Grounds all the dayes of their lives? I do not ſpeak this to reproach any *Countrey Gentleman*: No Nation in the World has *more* or *better* qualified for all Honourable employments, than this of *England* has in *every County*; but I ſpeak it againſt *thoſe*, who object againſt any Gentleman, though every way well qualified, *only becauſe* (forſooth) *he is a Courtier*; as if a man could not be a *Good Subject* and a *Good Patriot* at the ſame time, and in the ſame place. Why any body ſhould fear, that they ſhould be inſtrumental to the Bringing in of **Popery** I cannot tell: But I am ſure, a man may obſerve *more* Devotion in the *Kings* and *Dukes Chappels*, than in any other *Churches* or *Chappels* in *England*: But of *all* the men living, *they* have the moſt reaſon to be againſt **Tyranny** (if there was the leaſt reaſon to fear it): For ſearch the Hiſtories of all Ages, and you will find, that under *Tyrants*, *none* of the Subjects were more in danger, than *thoſe* who immediately attended upon their perſons: What a miſerable condition were the very *Cronies* of *Alexander*, *Nero*, *Domitian*, *&c.* in? The

Officers

Officers of the *Grand Seignior*'s *Seraglio* at this day, though fine and gay, are the veriest *Slaves* of the *Turkish* Empire: and a Buſtling *Engliſh* Countrey Fellow would ſooner chuſe to *dangle* on a Gibbet, than to ſtand *ſtiff* and *ſtarcht*, in ſuch a poſture of ſilence and mortification, as they are forc'd to do many hours together. Why then is this unreaſonable, this ſilly diſtinction?

'*Tis they* (replied *Seignior Chriſtiano*) *who make a* difference *between the* King *and his* People, *that make this* diſtinction; they *who would deſtroy the* King *and his* Government, *always begin with his* Council *and his* Court. *This is but the* repeated practice *of theſe reſtleſs and Diabolical Politicians, and according to the* methods *and* growth *of the* late Rebellion, *you may trace them in all the waies that directly lead to the* laſt Helliſh Conſpiracy. *No Vermin that were ever run down, ever left ſuch a ſtink behind them all the way for theſe twenty years; we have had the ſecond part to the ſame tune, of Lying, Libelling, Reviling, Swearing, Forſwearing, Caballing, Canting, and Covenanting. So that I do not wonder that you in your* *laſt *Book* (*that*

* *Viſions of Thorough Reformation* p. 230.

was

was Printed before the discovery of their Hellish Conspiracy) should so positively foretel *their* Doom, *who had so diligently* observ'd *their* practices.

I do not (*reply'd I*) pretend to be either a *Prophet* or a *Poet*; but when his *Majesties Declaration* was read, I was startled to find them playing the *same* Game over again so exactly, that a Body can scarce distinguish their *Conspiracy* in 83. from their *Villany* in 81. which they then confest, and for which some of them were executed; for the *ends* and *design* were the *same*, and that too was managed by a Council of Six, as I have observ'd in that Book. I always fear'd that they would grow *desperate*, and certainly concluded, that they would never be quiet, until they had again either *ruin'd* the *Government* of *themselves*; Yet the *particulars* which the *King* has declar'd to all his loving *Subiects*, and which *they* themselves have confest and acknowledgd more waies than one, are *so astonishing*, that I tremble to think, that ever it should enter into the hearts of men to destroy so *excellent* a *Prince*, so *wise* and *just* a *Government*, by such Barbarous and

bloody *means* as would make the most *wretched slaves* afraid to *think* of Attempting againſt the moſt cruel and Tyrannical *Moors* and *Infidels*; and moſt of all amazing is it to conſider, that men of *Honour*, *Eſtates*, and *good Education* (as they ſay they had) ſhould ingage themſelves in ſo unnatural and barbarous a Conſpiracy: for Gods ſake, how ſhall we wipe off that *huge ſcandal* that is brought upon the *Engliſh* Nation, before *all mankind*; upon *Chriſtianity*, before *Infidels* and *Unbelievers*; upon the *Reformation*, before *Papiſts*, by this unnatural and cruel Treachery?

There's a queſtion *indeed* (reply'd *Seignior Chriſtiano*) *for a* Politician *to ask*; *I can carry you to ſeveral people in this Town, that can do it in the twinkling of a Cows Thumb.*

How is that (*ſaid I*)?

Why! the Fanaticks *lay it upon the* Church *of* England; *they ſay*, that moſt of the Conſpirators were Conformiſts.

Well! they confeſs then (*ſaid I*) that *there was a Conſpiracy*; but I ſay that *they* that were ingag'd in it, were no more of the *Church* of *England* than *thoſe*

those, who cut off King *Charles* his Head, are of the *Church Triumphant*. He that rebels against *his Sovereign*, is no more a *Member* of the *Church* of *England* [let him go to Church as oft as he will] than *those Jews* were of *Christs Mystical Body*, who oft came to him and throng'd him, and yet at last *denied and Crucified him*. But, *Sir*, that I may by any means be somewhat instrumental to the preventing men from running into such *dangerous* Courses for the future: Pray let me know some of *those Principles* by the which they at first are *insensibly* wheedled and drawn into these fatal practices for the present.

The truth is, Sir, (replyed he) *the first and last Movers to these Enormities*, (*let them pretend what they will*) *are the* Devils *of* Pride, Ambition, *and* Covetousness. *But because 'tis the trick of* such Politicians *to puzzle the understandings of men, with* Propositions *dress'd up with* probable Notions, *and* plausible Conveniencies. *I will carry you to their* Scholes, *where you may have the Opportunity not only to know them, but to discover the* Roguery *and* Folly *of them* (*if you can*).

With all my heart, Sir, (*ſaid I*) as I ſee my opportunity, I will do the beſt I can; And with that, following him through a Gate-houſe, we came into a large Court, and upon one of the doors on the left hand was cleav'd a Schedule, on which was written: *The Propoſition to be defended to Day is,* **All civil Authority is deriv'd originally from the People.**

As ſoon as the door was opened we went in, and a ſmall number of people came after us, to hear a mongrel kind of a Fellow read upon *this queſtion*, from which he maintained: *That in the firſt Original of Nations, Monarchy came by the Peoples Choice.* That *the forms of Government, and the Perſons of Governours, were of Mans Appointment.* That *the King had his Authority by the conſent of the People in the beginning of this Government*, and conſequently that *he held it by Compact*; and then concluded with a long Harangue about *the ſafe Title from willing Nations*; challenging any perſon there preſent, to make what Objections he could againſt what he had ſaid.

I

I obſerv'd that no body oppos'd him of a long time, and therefore being incouraged by *Seignior Chriſtiano*, I ſtood up and *ſaid*, Moſt profound Sir, I ſuppoſe that you have read of the *off-ſpring* of the *Serpents Teeth*, and how that *crop* of *Levellers* in the *heat* of their *ſap*, moſt cruelly deſtroyed one another, and ſince it was ſo fatal to ſpring *rank* and *file* out of the earth, I fancy, you believe that the more lucky part of Mankind *dropt* in whole Shoals like *ſhowres* of *Froggs*, from the Clouds, and *ſo peopled the World*. If this was the *firſt* adventure of Human Race, you might truly enough conclude, that they moſt calmly after their fall, laid their heads together, and *choſe themſelves a Governour*, and *preſcribed him a form of Government*, *Nemine contradicente*. But if the Books of *Moſes* be more Authentick and Rational, than *Ovids Metamorphoſis*, we may without leading-ſtrings, learn of him, that the *Propagation* and *Government* of Mankind were ordain'd by the Divine Wiſdom at the *ſame* time, and that *Adam* became a *King* and a *Father* the *ſame* day. We may ſee and know the *Original* and *Plaſtick form* of all the *great* ſuc-

ceeding *Monarchies* in the Families of the *Patriarchs*, and prove *this* your Propoſition to be *contrary to the Fundamental Law of Nature*, and the *firſt practice* of Mankind. But to give *your* politick Conception, all the advantages it can poſſibly claim, we will conſider it in reſpect of *a People*, ſo far ſeparate from *this Patriarchical* Oeconomy, and under ſuch *peculiar* Circumſtances, that your fancy could not have contrived, much leſs can all Hiſtory afford you an inſtance *more* to your purpoſe. If you are in haſt to know, I tell you, I mean the *People of Iſrael* in *Egypt*: They were almoſt Four hundred Years remov'd from *this Patriarchical Sovereignty*, all the Authority that they had over one another, was confounded, and ſwallowed up in that *common* ſlavery they were in under the *Egyptians*. Now *if the Original* of *their Civil Government* (for which they were ſo famous) *was not deriv'd from the People, then that your Propoſition is utterly falſe; but 'tis very true, that it was not Originally deriv'd from the People.* Ergo, That *it was not*, is ſo true, that nothing is more impious than *this* your Propoſition; becauſe,

Firſt,

First, *It is contrary to Scripture*. For when *God* raised up *Moses* to be a *Ruler*, *Judge*, and *Deliverer* of his People that were scattered like the Straw they were to gather over all that Land wherein they were *equally* in Bondage, we find *Exodus* 4. that *Moses so long* expostulated with God about it, that at the 14*th* Verse, we read, that *the Anger of the Lord was kindled against him*; for he pleaded at the first Verse, *That the people would not believe him, nor hearken to his voice*: at the 10*th* Verse, *that he was not Eloquent*, as if not sufficient to discharge such a message: at the 13*th*. *almost* peremptorily refused to go, and *would have turn'd it upon some other*. So that 'tis hence manifest, that *he never sought it of the people*, nor did *they first chuse* or *call* him before he was sent from God. Pray now how was the person here of mans Appointment? And still *your Politicks* will prove but *false* Divinity, for afterwards when he had signaliz'd his *Divine Mission* by Wonders and Miracles; because *Corah*, *Dathan* and *Abiram*, rebelled against him, saying, * *Is it a small thing that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in*

* Numb. 16. v. 13.

the Wilderness; except thou make thy self altogether a Prince over us.

† Numb. 16. v. 32. Therefore † the Lord made a *new* Thing, and *the Earth opened her mouth*, &c. Because all the Congregation murmured against *Moses*, and against *Aaron*, there died of the Plague, *more than fourteen Thousand*. Because the People in the Absence of *Moses*, caused *Aaron* to make a Calf, they were so far from making a *King*, that had not *Moses* interceded for them, *they had been* * *no longer a People* Thus *this Moses whom they refus'd saying, Who made thee a Ruler and a Judge? the same did God send to be a Ruler and a deliverer, by the hands of the Angel that was in the Bush*, said the Proto-martyr S. *Stephen*, Act. 7. v. 35.

* Exod 32. v. 10.

Perhaps, Sir, (said *Seignior Christiano*) *they that will allow of* no Kings, *but* those of their own making, *will allow likewise of* no Saints.

I suppose (*reply'd I*) they will allow that the *holy man* here in his last speech, reflects upon that *stiff neck's* and *Rebellious* People of the *Jews*; who had been commanded, * **not to follow a multitude to do evil.** Not that multitude *that murmured against Moses and Aaron*,

* Exod. 23. 2.

Aaron, not that whole multitude that led *Jesus Christ before Pontius Pilate*, *S. Luke* 23. 1. from which multitude he had some time before withdrawn himself, because *he perceived that they would come and take him by force to make him a King*, *S. Joh.* 6. v. 15.

But, *Sir* (repli'd the *Politician*) *may they not depose* wicked *Kings?*

No, Sir, (*reply'd I*) they may not, because *they cannot tell when they have a good* one; and even the *Bad* ones (*Pontius Pilate* himself) had no power at all, but *what was given him from above*, how then can they *take* away that which they have no Authority *to give*? But if the holy and righteous *Jesus*, when before an unjust Tribunal, did not make use of *those many Legions of Angels*, which he then could have commanded against his most malicious enemies, but was contented patiently to suffer for *our sakes*; Why should any (that name his name) presume to appeal to *the rash and giddy multitude*, when they shall be called to answer before Kings and Rulers for *his sake*? Besides, even *wicked* Kings are the *just Judgments* of God: and shall we fight against his *Judgments*? We may

may no more remove a *wicked* Prince by *murder*, than seek to asswage the *Pestilence* by *Idolatry*; but this *wicked* and ungodly *Maxim* is never more preach't and proclaim'd abroad, than when there is the least reason for it, even whilst we are under *Religious* Kings and Governors; However 'tis at all times most Diabolically impious, because diametrically contrary to the *plainest* sense of the *word of God*, in which we are taught, that *by him Kings Reign, and Princes decree Justice; By him Princes rule, and Nobles, even All the Judges of the Earth.*

Secondly, This Proposition is impious and false, because the Kings of *England do not derive either their power or form of Government from the People:* All the Objections about *Contracts, Covenants, Coronation-Oaths*, &c. come at last to this consequence, that then God Almighty himself *has a less right of Dominion over us, because he condescends to incourage our Obedience to him, by the Grants and Promises he makes in his Covenant with us.* For *by him*, and *for him* do the Kings of this Realm rule over *us*; *and from him* they receive all *that* power and goodness which

which they as *his Miniſters to us for good*, communicate unto the People: and indeed, they have been Miniſters to us *for good*, in reducing us from the *Barbariſm* of Heatheniſh *Picts*, to become the moſt *civiliz'd* Nation, and *beſt Chriſtians* in the world. For, let but any man without the ſquint-eyed malice of *Doleman*, and his diſciples, peruſe the *Chronicles* of *England*, and he will find, that the people thereof are (under God) beholding to their Kings for all the Good they injoy at this day; it may be truly ſaid of the Ancient *Britains*, *Populus nullis Legibus tenebatur, Arbitria principum pro Legibus erant.* 'Twas *Lucius* the firſt *Chriſtian King* in all the World, that ſent to *Rome* for the unvaluable Treaſures of *the Goſpel*, which he ſet the higher price upon by his *own* pious and Illuſtrious example. 'Twas he chang'd the *Arch-Flamins* and *Flamins*, (and all that mockery of Heatheniſm, wherein the Devil pretended to ape the Divine Inſtitutions) into *Arch-Biſhopricks*, and *Biſhopricks*, long before the name of a *Rebellious Presbyter*, or of a *perfidious Jeſuit*, was known upon the face of the Earth. 'Twas *Alfred* the *Saxon*, but *Chriſtian King* of *England*, that divided

vided this *whole* Realm into *Shires*, those *Shires* into *Lathes*, *Rapes* or *Ridings*; those again into *Wapentakes* or *Hundreds*; those again into *Boroughs*; and then as *Jethro* advis'd *Moses*, *set over them*, &c. 'Twas *Edward* the *Confessor*, that like *Justinian*, collected the Laws that were dispersed, into *one* Body.

But said *the* Politician (*again interrupting me*) *Were they not Laws before he put them in order*?

Without doubt (*said I*) they *were not* until allow'd of by his *Predecessors*, although perhaps they were never inroll'd. But hark you, Sir, I will thank you, and so shall all my Neighbours, if you can shew me a *Copy* of *the Grant* of the People to this King, wherein they impowered him *to cure them of that nauseous Disease the Struma*; and when *you* have done, I will as easily prove that *they* gave the *Levites* of old, *power* to *heal* the *Leprosie*; and when I have done, I will take care that it shall not be called the *King's Evil*, but the **Peoples** *Evil* for the future. But don't so frivolously interrupt me, How can the *King* derive his Power from the *People*, when *all Power* is *originally* under God, *from him*?

The

The *People* indeed, some times chose their *subordinate* Magistrates, as the Mayor of a City, and this choice designs the *Person*, but does not confer the *Power*, which descends by virtue of the *Kings* Charter, and therefore are said, ὡς δ' ἀπὸ πρυτάνεως, *such as are sent by him*; and *Lambard* in his *Archion*, or *Commentary upon the High Courts of Justice in England*, learnedly derives *all* the Lay and mixed Courts of Records, from the *Crown their Original*: and saies moreover, that whatever power is by him, (that is, the King) committed over unto *other* men, the same nevertheless remaineth still in *himself*; for as *Bracton* saith well, *Rex habet Ordinariam Jurisdictionem, & omnia jura in Manu sua, quæ nec ita delegari possunt quin ordinaria remaneant cum ipso Rege.* Though the *Great* Council of the *Nation*, to which *He* gives life, may by the same sacred Breath be *dissolv'd*, yet the *King* never *dies*; and all other inferior Courts, *Civil* or *Ecclesiastical*, derive their *Power* from *the King*; by which as well the *Sovereign's goodness* to the People, as that he derives not *his Power* from *them*, is very manifest. *Henry* the Third, granted unto

to his Subiects that great Charter, wherein he Ordained thus, *Communia Placita non sequantur Curiam nostram, sed teneantur in aliquo certo Loco.* Yet the *Kings Power* is not *diminished*, though Himself and his People thereby both eas'd. I might confirm what I defend with innumerable Instances, but once I say for all, That *the Liberties, the Priviledges*, the *Power the People have, is from* [this,]that the King has not his power from them. For *Thirdly*, This proposition is impious and false, because *the most ready way to Tyranny*. King *Charles* the First, died a *Martyr for the people*, for their *Liberties* and *Properties*; and Our Gracious Sovereign King *Charles* the II. *restored* them; but how long might they have whistled for them, had *Cromwell's*, or any *other* Family continued the *Usurpation?* About the Year 1410. *John de Medicis* stoutly maintaining the *Liberties* of *the people* of *Florence*, against the *Nobles*, first setled *that* Soveraignty over them, that they pay *excise* for Herbs, and Sallads; and but that the Princes of *Tuscany* have generally prov'd *mild* and *good*, there is not the *least scrit of a Law*, or *compact*

9 *Hen.* 3.

to

to limit them. For the people who always do such things in a *heat* and *hurry*, never trouble their heads about *such Contracts*, and *Compacts*, as our fantastical *Politicians* dream of. But why is *this* Proposition so frequently started under *so gracious a Prince*, and *so good a Government*? Oh! without doubt to *settle the Nation.*——Why at *this time o'day*, do we puzzle our heads with prying into the *remotest* times of darkest Ignorance and Barbarism, for an *unnecessary uncertainty*? Oh! by all means, *to establish Christs Throne.* But must *Christ's* Throne be establish't by *appealing to the People*? Was he ever so revil'd in his three Offices before? *To the People*; Who it seems need him not in his *Prophets* to instruct them, they can *preach to themselves*; who it seems need him not in his *Priests*, to intercede for them, because they can *pray* for *themselves*; who it seems need him not in his **Kings**, to rule them, for they can **govern themselves**. Was he ever so revil'd by people that call themselves *Christians*? Such Doctrine is more suitable with the lewd Revels of *Fescenninus*, than with the wise and peaceable Discipline of the obedient and

and *holy Jesus*; and if you be not convinc'd of the *Impiety* of it, you shall see enough of the *madness* and folly of it.

The Wainscot behind his back parted asunder on a sudden, and opened like a Scene, discovering a very large Field, in the which there were several companies of people distinct from one another, who were very busie and clamorous. I suppose, Sir, (*said I* to him) you will allow that *this Proposition* of yours, was never design'd either to please or oblige those People of *England*, who are *Loyal* Subjects to the *King*, or *Obedient* Sons of the *Church*; and every Body will grant, that it is now vented to put the *Dissenters* into a posture of *Rebellion* against their *present Sovereign*; therefore to pleasure both you and them, I have brought them here all before you, and given them every one their particular *choice* and *humour*, and pray do but see what *delicate* work they make in the Conclusion.

The first Company we came among were a great number of *Presbyterians*; they were so hot and lowd, that we thought that there had been several

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Competitors for the *Sovereignty*; and that there had been a mortal difference between them, but it seems there was no such thing; for all that great Bustle was made, because they could get nobody to take it upon him.

No sooner, said a young Fellow that stood by us, (*when we inquired the reason*) *had they hung up yonder* Table, *that contains the* * Terms *and* Conditions *of* their Sovereign, *but they proved so* slavish, *so* base *and* dangerous, *that all men of* Quality *and* Fashion, *privately withdrew, and there were none but* Mechanicks *left*; *and now they have been several hours proposing it to them, it seems* none *of them have accepted of it yet. But if you please, you may hear* what Arguments *they use, by what they are going to say to yonder* Cobler.

* See Baxter's H. Com.

As soon as we came to them. *We are not ignorant* (said they unto him) *that God hath indued Thee with the Spirit of Wisdom, Fortitude and Justice; and that thou art a man* fearing God, and hating Covetousness, *and therefore most fit to* go in *and* out before this great people.

Men and Brethren, (replied he) *You may* translate Kingdoms *and* Common-

wealths when *you please*, *and to* whom *you please*; *but as for* me, *I am resolved to* translate *nothing but* old Shoes, as *long as I live. I am not so weary of my life yet I thank you*; by Gomms, *here I can sit, and be quiet, and not be Plagu'd with your* Monstrances *and* Petitions; *you shan't say I have* Popish, *or* Evil *Counsellors. Here I can be safe, and fear no Caballing, Plotting or Conspiring*; *I am sure you won't* depose *me from my* Bulk, *you shan't say, I spend the Treasure of the Nation, or spoil Trading. I fear no* Protestant Flails, *or* Blunderbusses; *the* Boyes *now and then beat out my Candle with* Squirts; *and sometimes a Drunken* Bully, *staggers against my* Shed, *and puts my* Lasts *out of order, but I make 'um make Constitution for the damage they do me, and that is all I ever receive: and who the Deuce would be plagued to rule you, who* tatter *out more* Governments *in a Years time, than sixteen* Solomons *can mend in an Age. Therefore e'engo about your Business to some body else; if you walk until you wear out your* Shoes, *I'le mend 'um as cheap as any body shall, and thank you into the bargain.*

We

We left them, and went to the *Anabaptists*, and *Independents*, and there we found the case much otherwise; for if some little *Jack* of *Leyden*, *Knipperdolling*, or any *other* Enthusiast, did but tell his *Dream*, the Rabble were for wrapping him in Purple, putting the Sword into his hands, and then willing to starve in his Service, being fed with nothing but Revelations; acted all manner of Infernal Villanies for a time, until at last weary of their King, they as hastily dispatcht him. The *Quakers* were not so hot upon the point of chusing a *Supreme* Magistrate, for they had a silent meeting about it a long time; at last, one of them very gravely broke the Ice, saying; *Friends, it is doubtful, Whether 'tis most convenient to have* One, *or* Fifty, *or an* Hundred, *or* none *at all to rule over us; it is dangerous to have* One, *because we hear how Friend* Pen *exalteth himself above the* Brethren *in the Land of the* Heathen, *by taking upon him the* Titles, *and* Ceremonies *of the* Kings *of the* Gentiles; *and Ye know that* we must call no man Master.

At this, an arch Wag, that was in their dress, and had compos'd his Face, and Hat like the Brethren, interrupting him, said: *Friends, Ye have heard, that ye* must call no man Master, *'tis true; But why should this hinder you from having* one *to* oversee the Flock? *For though Ye have all the* Spirit, *Ye are not all the* Head, *or the* Eye. *Therefore I have thought of* one, *whom Ye may* set over you, *and call* him *Master too, and yet call* no man Master.

Who is that Friend! Who is that? cry'd they all at once!

Friends! (said he) *Among your Brethren the* Tartars, *there arose* one *of late daies, who was neither* Man, *nor* Woman, *nor* Hermaphrodite; *But He was* Man, *and* ~~*keo*~~ Horse; *in him was the Spirit of* Meekness *and* Humility, *for he lived on the Herbs of the Field, and hath been at Grass all the daies of his life.*

Verily (*said they*) he is of the Family of *Nebuchadnezzar.*

Now you talk (said he) *of* Nebuchadnezzar; *Harken, O Ye* Children of men, *to what I am going to say unto you; There was a Neighbour of his, one* Darius Hystaspis, *and he gat his* Dominion *by the* Neigh-

Neighing of his Horſe, *for very prudently he contriv'd to have a beautiful* Mare *in the next room, by which means the Affections of his* Horſe *were wonderfully mov'd in his behalf. If our Friend* Green *of* Colcheſter, *would bring his* Mare *into ſome private place near him, we ſhould ſoon perceive and know, whether or no* the Spirit of Government be upon him. They never were ſo near coming to a *poſitive* reſolution in this world as at this moment: for the Motion was *new* and *extraordinary*; however, having humm'd and groan'd a little time, they could not agree, nor never will about any thing of *Government*, ſo long as they are *Quakers* (*I ſhould have ſaid*) *Slaves*, ſuch as the *Romans* call'd *Servi pœnæ*, and ſuch indeed they are by *deſpiſing Civil Offices, and lawful Authority*.

Going away from them, an Olive-colour'd Tawny complexion'd Fellow came ſtaring, and running ſo violently along, that he overthrew the *Politician* and had like to have beaten all the oraculous breath out of his Body; we ſtopt the man, thinking he had been diſtracted, but we perceiv'd that he began to recollect himſelf: and

therefore we askt him his Name, his Country, and what he was.

My name, (ſaid he) *good Chriſtians, is* Jacomo, Jacomo, God knows; Pray ſave me, or I ſhall be devoured preſently.

What is the matter? What do you mean? (*ſaid* Seignior Chriſtiano *to him*)

Truly, Sir, (ſaid he) *when I was a Boy, I was taken by the* Spaniards *from thoſe People you call* Canibals, *or* Man-eaters, *and ſold to the* Engliſh Plantations, *under whom I have been brought up by degrees, to the knowledge of* Civil Government, *and of the* Chriſtian Religion, (*an happy Captivity to me*) *but paſſing through yonder* Grove, I *ſaw a great many of my* Country men *in a kind of* Pagode, *and if they get me, they will certainly eat me up; therefore, pray good people ſave me from them.*

Fear not, (ſaid *Seignior Chriſtiano*) they ſhall not hurt you, come along with us, and ſhew us where they are: ſo with much intreaty he carried us to them, and as ſoon as we ſaw them, we knew ſome of them by their faces. They were a great number of *Adamites*, at their execrable and impure Myſte-

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ries——Which *Seignior Christiano* obſerving, *Theſe are a ſort of* Enthuſiaſts, (ſaid he) *that have a peculiar piece of good Huſbandry, for they would not put the Nation to much charges for* Royal Robes, Crowns *or* Scepters; *for they have abrogated the very Primitive Inſtitution of* Fig leaves: *Yet a* Tyrant in Armour, *is not half ſo deſtructive to mankind, as one of theſe* naked Devils——Devils! (*ſaid* Jacomo) *ready to run three quarters ſpeed again.*—Hold, hold (*cry'd* Seignior Chr.) they are only *Adamites.*

Adamites, (ſaid he) *What! where there is ſo many* Chriſtians? *'Tis no wonder, to find nothing elſe among thoſe you call* Canibals; *for they (poor creatures,* ſaid he *weeping) have no knowledge of God, or goodneſs*; God *has not ſent any* one *unto them, nor has he rais'd up* any *among them, nor has he impowered* any *with* Wiſdom, *and* Authority *over them, to redeem them from* that *general Darkneſs, diſmal Ignorance, and fatal Barbarity they lie under: Being* equally *under the power of the* Devil, *who makes them* equally the Enemies to one another, *he being the common Enemy of them all. But* God *has given you good*

Kings, *good* Governours, *many* wiſe men, *and good* Laws; *by which you are inſtructed, and commanded to* Build, *to* plant, *to* Cloath *your ſelves, to live* juſtly, peaceably, plentifully, *and* honourably *in this World; and he has ſent you his good* Miniſters, *to conduct you ſafely to a better. How is it, O ye* Chriſtians, *that I ſee ſuch* Barbarous *people among you? How is it, that I hear of* others *ſo wickedly* Rebellious, *as* would pull down theſe good Kings, theſe good Magiſtrates, theſe good Miniſters; *and would bring themſelves under the power of the* Devil, *and* of one another; *Are ſuch people* better *than thoſe you call* Canibals? *Are they not much* worſe, *who under a* pure *and* holy *Religion, are thus* beaſtly *and* ſhameleſs; *who under an* obedient *and* Patient *Religion, are thus* unquiet, *and* rebellious; *who under a* loving *and* peaceable *Religion, do thus worſe than* Canibals, bite and devour one another? *What would* They *give to know that* they are unclean? *What would they give to know,* how happy a thing 'tis to obey? *What would they give, could they know* how to forgive one another? *O ye* Chriſtians, *I hope God will be more merciful to the Souls*

of

of my poor Father *and* Mother, *for they knew* no better: *But what will become of* such people *I cannot tell, for they* can do no worse.

The *Politician*, who heard all this, was so extremely confounded, and ashamed; that with great wrath he went up to the *Adamites*, and in the most bitter language, reproved them for their *shameless* Bestiality. But their *zeal* was as hot as his *anger*; for without any more ado, they laid hold on him, crying out, *Priviledge, Liberty, Property*! Saying, may not we *go* as we please, and *do* what we please, but *you* must *rule* and *govern* us? We will teach you to invade the *Property* of *the Subject*, and *Liberty* of *Humane Nature*. And with that without any Redemption they hurried him away, tearing him like so many wild Beasts, *and so that power he plac't in the People, at the Beginning, soon made an end of him.*

We were now returning back to the *Scholes* of the *Politicians*; and having conveighed honest *Jacomo* out of all danger, and delivered him from his fears, he very thankfully took his leave. And now, Sir (*said I* to *Seignior*

nior Christiano) you see what becomes of the *Politician*, and of his *Proposition* too; nothing can be more *impious*, more *dangerous*, more *ridiculous*. For if every *particular Faction* have so many endless difficulties concerning *Government*, not only in opposition to each other, but even in it self, what must needs be the Villanies, the *follies*, the freaks and *frensies* consequent of them, when in *full combination* against, and when they shall have overthrown that *which is by Law establisht*? For all these and many more, are the People, for whom *this* Proposition is ready cut and dried: That therefore it was ever *true* in it self, or can be *good* to mankind I will then be perswaded (and never till *then*) when that *Golden Royal Age* of the *Politicians* comes to pass; wherein the *People* shall All become *Kings*, wherein *Scepters* shall be as common as *Hedge stakes*, and *Crowns* as *Blue bonnets*, and instead of *Chairs* they shall cry, ba' ye any Thrones to mend: in the mean time laying aside these ridiculous Dreams; is it not much better for men of all Orders to mind their *own business* and according to *Gods* Ordi-

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nance, to live quiet, and godly lives under *their King*, than to be wheedled by the fantaſtical Notions of a few raſcally *Politicians* into *mutinies*, *murders* and *Seditions*, until at laſt they ſcramble to the *Devil* upon all four, in the blood of their *fellow ſubiects*? for this pretended *Original* of Civil Power from the *People*, tends only to lead them into Civil Wars, and Actual Rebellion againſt their *Sovereign Prince*; from which,

Libera nos Domine.

We were again returned into the Court of the *Politicians*, and at a door that ſtood open on the other ſide, we ſaw ſeveral people of all ſorts going in. So *Seignior Chriſtiano* and I followed them, expecting rather a *Fanatical Conventicle*, than a learned Lecture in *Politicks*; wondring that no body of a long time ſtept up into the Desk. I thought I heard a kind of diſputing and jangling behind me on the other ſide of the Wainſcot, and by the help of a little hole in the Boards. I peep't into the withdrawing Room, and ſaw *Rutherford*, the Author of *Lex Rex*

Rex, *Hunt*, *Parsons*, and *Johnson*, very earnest in forceing Complements and Civilities upon one another. *Parsons* especially, who was the Author of *Doleman's*, &c. drew back, and peremptorily refus'd the *Preheminence* of sitting in the Chair that day; pretending a great deal of *modesty*, and telling them, that *they liv'd in an Age, wherein Impudence was very modish, and that they had the* Confidence *to stealout of that Book which he was ashamed to own*; at last by Vote it was fix't upon a *Jesuit* that was a stranger, who told them, That *he should make bold for that little he had to say with some ends, and scraps of what they had all written*; *so that they should teach the people by Proxy, and He would do it in disguise.*

He had now fixt himself in the Chair, and after three or four lamentable sighs and groans; *My brethren* (said he) *never was* Popery *in this world so near breaking in upon us, never was the Nation so much in danger of* Tyranny, *and* Arbitrary Government; *and can ye indure* Tyranny *and* Persecution? *Can ye who are* Free-born *Subiects, indure to be* bound *in* Chains? *To be* burnt *in* Flames? *To be mingled and cut in*

pieces

nces? Can ye indure to have your Eye-balls hang down like ropes of Onions? *And to have your Gutts dangle about your Shanks like* Knee-strings? *To be torn asunder by trees, and Wild Horses? And which is worst of all, can ye avoid it if* Popery, Hellish, Damnable, Diabolical, Deviliſh, Infernal, Idolatrous, Cruel, Perfidious, ſilly ſneaking Popery *comes in; And can ye avoid* Popery *coming in, if ye have a* Popiſh King? *And can ye avoid a* Popiſh King *if ye have a* Popiſh Succeſſor? *And can ye hinder a* Popiſh Succeſſor, *unleſs by a* Bill of Excluſion, ye drive him out like a midnight Thief, and a Robber? *Oh my brethren, when ye have ſuch* fundamental *Priviledges, when* Parliaments *have ſuch* uncontrollable *Power; will ye be ſuch* Turkiſh Bow-ſtringiſh ſlaviſh *fools, to indure it? Do ye not know* that all power is Originally in the People? *In the* People, *I ſay, I ſuppoſe ye are acquainted with Them. Do ye not know,* That all Monarchies *are* de jure *Elective.* That the diſpoſal *and* deſcent of the Crown depends wholly upon your pleaſure; *and that You have an* unlimited *Power to* determine this *or* that Government? *That*

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Succeſſion *to* Government, *by* nearneſs of blood, *is* by no Law of Nature, or Divine; *that an* Heir Apparent, *before his Coronation, and Admiſſion by the Realm, hath the* ſame, *and* no more *Intereſt to the* Kingdom, *which the* King *of the* Romans *or* Cæſar *hath to the* German *Empire? And conſequently,* that Birthright and Proximity of Blood; give no Title to Rule or Government, and that it is Lawful to preclude the next Heir from his Right of Succeſſion to the Crown?

The *People* ſeem'd ſtrangely tickled and pleas'd with theſe Cokeſing Doctrines. But *Seignior Chriſtiano* was ſo extremely incens'd, that he had much ado to refrain himſelf; but with a contemptible ſmile: *I deſire, Sir,* (ſaid he) *according to the priviledges of this place that you and I before we part, may freely and ſeriouſly debate* theſe *Points of Doctrine, which you have ſo* Dogmatically *taught the People; for I muſt tell you, that they are ſo far from being either* true *or* good, *that they are the very* belchings *of the* Father of Lies, *and more deſtructive of Mankind, than the moſt* Peſtilential foiſts *that were ever* ſqueez'd from the Bottomleſs Pit.

Theſe

These your Propositions like the chains *of Darkness are linkt together to* bind *and* fetter *both* Kings *and* People: *The* Original (say you) of Civil Power is in the people; *and that* drags *on this consequence, that as* they *first* conferr'd, *so that* they *may afterwards* transfer the Power *to whom they please. Now this is contrary to* all *Law* Natural *and* Divine. *For as I have prov'd that* Moses *receiv'd not* any *of his Power from the* People; *so neither did* Joshua *that was his* Successor, *for* Numb. 27. *v.* 18. *we find that God* did in particular order *Moses* to take *Joshua* the Son of *Nun* to lay his hands upon him; *at the* 20. *Vers.* to put some of his honour upon him, that all the Congregation of *Israel* might be obedient. *This was that* Joshua *whom the* People *were so far from* chusing *to be their* Chief Magistrate, *that* Numb. 14. *v.* 10. *They* bad stone him with stones, *even for* that *very* obedience, for which God afterwards conferr'd that Honour upon him. *If therefore neither the* Original *of* Power, *nor yet the* Succession *of it, was in* those Ancient People, *because* Israelites; *so much less is it in the* People *of* England, *not only because* Christians,

ſtians, *but alſo, becauſe under an* immemorial Hereditary Monarchy.

This (repli'd he) *is not a* like *caſe*, *'tis an* inconcluſive *way of arguing from the* Jewiſh Theocracy.

In *this* (*ſaid I*) it is *not*; for though the *occaſion* was *extraordinary*, yet it ſhews, that God did vindicate his *own Ordinance* of Government, in an *extraordinary* manner too; and as the *Moral Law* was only *that Law written on Tables*, which was firſt *ingraven in the Heart*; ſo the Duties of *Obedience* and the *Original* of *Authority*, were *naturally* the *ſame* among the *Clans* of Barbarous People, that they were in the *Tribes*; and the *Original* of *both* was *Patriarchical* derived from and accountable to none but God; ſo that although I grant, that many Examples in the *Jewiſh Theocracy*, cannot be for our *Imitation*, becauſe *Typical*; yet thoſe things which happened unto them upon the account of their *Rebellions*, *murmurings* and *diſobedience*, * hapned unto them for *Enſamples*, and *are written for our admonition, upon whom the ends of the world are come, that we ſhould not murmur as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.*

*1 Cor. 10. 11.

But,

But, Sir, (*reply'd the Jesuit*) to come home to our *last* Proposition; let us come to those times, wherein the *Theocratical Government* had an end, in being setled in the Tribe of *Judah*, and Family of *David*. What think you of the case of *Adonijah*? He was *Solomon's* own *natural* and Elder Brother; yet upon bare suspicion, he put him to death by a Messenger, without any form of Law, and *succeeded* his Father *David* in his Kingdom.

You should *first* have said, *He succeeded his Father*, then put his *Brother to Death* (reply'd *Seignior Christiano*) *But what is this to the People*?

It is enough to shew, (said he) That Birthright and Proximity of Blood, give no Title to Rule or government.

It gives no *Authority* to the *scope* and *design* of your *Proposition* (*reply'd Seignior Christiano*) Shew me such an Instance as this, That *Nathan*, the *Prophet*, that very *Nathan*, who by command from God, in a miraculous manner discovered to *David* his secret Murder of * *Uriah*, and his Adultery with *Bathsheba*; should advise *that Bathsheba* to go to *David*, and put him in mind

* 1 King. 1. 11.

of *the Oath he ſware unto her, that her Son Solomon ſhould reign after him.* Show me *ſuch* an Inſtance now, and I will conclude it to be *as extraordinary*, as any thing under the *Jewiſh Theocracy*. But there is ſo much to be ſaid upon that account, that nothing but a *Jeſuitical* Commentator would urge it for a Rule, and Example to an *Hereditary* Monarchy in this Age of the World. However, Sir, you have given me an opportunity of taking off one Objection, you pious *Politicians* ſometimes make againſt the Government of *wicked* Kings; You ſay, *That evil Kings ought to be Depos'd, and that evil Princes ought to be debarr'd from the Crown, if they* Apoſtatize *from the Faith.* To which I Anſwer; That as *David* was *the Anointed of the Lord*, according to *Gods Ordinance*; ſo it was not lawful for the People to *revolt* from, *rebel* againſt, or *preclude* his *Heirs* and *Succeſſors*, from their *Right* to the *Crown* and *Scepter*, until *Shiloh ſhould come*, according to *Gods promiſe*: That their *Kings* ſhould be taken away from them, was their *grievous puniſhment*; That they ſhould *rebel* againſt them, was their *grievous ſin.* And thoſe Ten Tribes that did revolt under

under the Conduct of *Jeroboam, that ſtriver for the People*, (for ſo his name imports) were utterly loſt a little while after, and never certainly heard of to this day. Well then, as it was not lawful for the *Jews* to *rebel* againſt their *Kings*, or to put by the *Royal Lineal Deſcent*, until *Chriſts firſt Coming*. So neither is it Lawful for *Chriſtians*, who are under ſuch an *immemorial Hereditary Monarchy*, as that of *England*, to *rebel* againſt their *Sovereign Prince*, or *put by the Royal Lineal Deſcent*, ſo long as *they*, or the world remains even *unto Chriſt's ſecond Coming*. And this will ever hold good, if we conſider, that the *Feudal* Laws join'd to *Evangelical*, or *Apoſtolical precept*, are as much, if not more Authoritative than the Laws of *Moſes*, or the *Predictions* of the *Patriarchs* and *Prophets*. But one thing I humbly offer in Anſwer to all the terrible Arguments of our *Precluding*, and *Depoſing Politicians*; and that is this: That as our Saviour *Chriſt Jeſus*, was lineally Deſcended according to the fleſh, from *thoſe Jewiſh* Kings, *that did evil in the ſight of the Lord*, that were themſelves *Idolaters*; Yet it was not Lawful to

rebel againſt them, becauſe their Sovereign; and that their *Idolatry* was *no obſtacle* to our *Saviours taking our Nature upon him*, becauſe he was God. So neither is any fault of any *Hereditary* Prince, a *juſt* pretence of *Hindrance* to his *Natural* Right, or of *Reſiſtance* when in Poſſeſſion, becauſe as much our Sovereign; and becauſe that *Chriſt* by the power of his Spirit in the hearts of true Believers, can make uſe even of *Perſecutors*, for *the Building up the Myſtical Body of his Church*. God in his Judgements ſometimes permits a *Foreign* Power to captivate, or lead away the Prince of his People. But he never allowed of a Power in *the People*, to impriſon, or remove, or *preclude* their Prince; I have never met with any Rule, or Command, whereby *the People* are allow'd and injoin'd to *diſinherit* a *Prince*, though for *Idolatry*; but I have read *Numb.* 14.v. 12. that God threatned to **diſinherit the People** for their **Rebellion**.

How (ſaid he) *can a* People *be* diſinherited?

You find in the ſame Verſe (replyed *Seignior Chriſtiano*) *That it was to be done with* a Witneſs, *as the Author of* Julian

lian *saies in another case; but however, though we meet not with* whole *Nations consum'd in a moment, and utterly extinct by a* Pestilence. *Yet there are many people in the World at this day, who for their Rebellions are* disinherited to some purpose; *What think you of the* Grecians, Bohemians, *and* Commons of France? *Nay the* Waldenses, *who had the least blot in their* Escutcheon, *of any* Foreign *Church, did not go unpunished for their Murdering* Trincanel *their Viscount in* Beziers; *nor did they escape a* retaliating *Vengeance for their Insolence, by dashing out the Teeth of their* Bishop *in the Church of S.* Mary Magdalen *in that City; for within forty years after, they were given into the hands of the* Croysadas, *under the* French *Kings, and Sacrific'd in the* self same *Church. Now as that Affliction made* them better- *so those miseries the People of this land felt in the late Revolutions, might make* them wiser; *for though they were not Massacred in cold blood, yet they were so* disfranchised *of their Liberties and* Priviledges, *that they might properly enough be said to have been* disinherited.

But, Sir, What would you have the People do (*replyed the Jesuit*) in case of imminent and *unavoidable Persecution*; had not they better hazard their *Liberties* than their *Lives*?

I suppose (reply'd *Seignior Christiano*) *you do not consider, that they have* immortal Souls *to hazard too. But all the scruples which the Authour of* Julian *has out of the abundance of a reprobate fancy started in* cases *of* Persecution; *are so fully Answered by the Reverend and Learned Dr.* Hicks, *that he may be glad of a* Prison *to hide his face, or of a* Dungeon *to cover his shame.*

At the name of a *Prison*, the Jesuit sneak't down, and betook himself again into the withdrawing-room; *Seignior Christiano* and I followed him, but before we could fix to any further discourse, one that was a great stickler, for the *Bill of Exclusion*, and a Member of the *House of Commons*, came in, and looking with a stern Countenance upon *Seignior Christiano*: *How dare you* (said he) *affront a Clergy man, whom every body knows to be an honest man, an ingenious man, and a good Scholar?*

I

I ſuppoſe, Sir, (replyed *Seignior Chriſtiano*) *you value him as little upon the account of his being a* Clergy-man, *as I do upon the account either of his* honeſty *or* Scholarſhip. *And indeed, I muſt preſume to queſtion either your* knowledge, *or* integrity, *that can eſteem and value a man for writing a Book, wherein he has ſo baſely, ſo wickedly falſified and corrupted the* Hiſtory *of the* Church, *in order to the ruining and undermining the* Preſent State *of this Kingdom. You are now Convinc't by the Learned Author of* Jovian, *that the Empire of* Rome *never was* Hereditary; *and you cannot prove that the* Monarchy *of* England *was* ever otherwiſe; *upon which account I tell you, it is much a* better *Conſtitution of* Government, *both in reſpect of* Prince *and* People: *For upon a vacancy, what differences did there often happen between the* Senate, *and* Prætorian *Bands? What diviſions among the* Soldiers *themſelves? Then what Battels, Wars, and Deſolations? So that at the* death *of every* Emperour, *the whole Body of the Empire was in a* Convulſion.——*Whilſt* they lived, *What trouble and perplexity had they about a* Succeſſor? *If they did not name one,*

they were afraid of every Famous Commander in the Army, and forced to ſtifle many illuſtrious vertues; if they did name one, they were alwaies jealous of his haſty *Ambition, and ſo,* never the more at reſt. *How remarkable was that ſaying to* Nero, *who put ſo many men to death upon bare Suſpicion;* Omnes licet occideres, Succeſſorem tuum occidere non poſſis; Though you kill all, you cannot kill your Succeſſer? *Nor leſs Famous is that fatal Story of the Emperor* Caracalla, *who inquiring of his* Magicians *to know* who *ſhould be his* Succeſſor, *was advertiz'd in a Pacquet, that it was* Macrinus; *but he delivering the Pacquet to* Macrinus *before he had read it himſelf;* Macrinus *firſt reads it, and to prevent his own death ſlew him by the hand of* Martialis *a Centurion, as he retired to eaſe himſelf; and by the* Election *of the* Souldiers, ſucceeded him in the Empire. *But the Kings of* England *need not to trouble themſelves about the knowledge of* their Succeſſors, *by ſeeking to* Magicians; *ſince* God *by his ordinary Providence in the courſe of Nature, and by the Fundamental Laws of this* Hereditary *Monarchy, has indiſputably determin'd and appointed* them, *which is certainly*

certainly the best Law, both for Prince and People; for if Tully said, * Nos Legem bonam à mala nulla aliâ ratione nisi naturæ norma dividere possumus. We cannot distinguish a good Law from a bad one by any other Rule, than that of Nature. We may conclude that to be the Best of all Laws, which to the Fundamental Law of Nature, has the additional Authority of the grace of God.

* de Legibus.

It being thus much the right of the Princes of the English Blood Royal, to succeed in the right Hereditary Line, both according to the Law of God and Nature: How great is the injustice as well as the inconvenience of excluding, or debarring any one of them, upon any pretence, especially, upon such an one, as will not justifie any private man, to disinherit his next Heir at Law? Among the Romans, there was no such thing as an Entail; Yet in the Civil Law, † if a Child were quite left out of his Fathers Will, or were especially disinherited, but without any Cause mention'd, or upon such a Cause as the Law did not allow of; Or if upon a Legal cause, yet not such as was true in fact, the Will was void and null. How then

† Sir Roberts-man's Law of Laws. p. 141.

then shall a Prince of the English *Blood* Royal, *who has his right from* God, *and the* Feudal Laws, *be precluded from that Right upon an* illegal *Cause, contrary to the* Fundamental Laws *of this Realm, contrary to the* essential *reasons, and end of* Parliament, *contrary to that very* Oath, *by which every member is inabled and qualified to sit in it, contrary to the* Oaths *and* Obligations *of all the Subjects of this Monarchy, of* what quality or condition soever they be, *contrary to the last* Words *and* Will *of* King Charles *the First. How can any Act or Ordinance be* valid, *and not* ipso facto, void and null, *that should be made to preclude him? I wonder, that any* English *Gentleman, that has the least veneration for the memory of* that good King, *should go about to preclude his* Second *Son? 'Tis certain, that they who cut off the* Fathers Head, *will not scruple to cut off the* Entail *from the* Son. *But I marvel much, that men professing so great a Veneration for* that *glorious Prince, should do it contrary to* his last Will *and* words *to his third Son the Duke of* Glocester; **Mark what I say, Child, you must not be a King so long as your Brothers** *Charles* and *James* do live. *But above all, 'tis very*

very strange that such a motion should be made against a Prince, that has signaliz'd his love and kindness in so many dangers to his Countrey, his compassion to many people in distress, his Charity to his Foes, his Fidelity to his Friends; insomuch, that his Enemies lay his vertues to his charge, instead of Crimes; and like Owles quarrel with the Sun that dazzles them. 'Tis strange that such a Prince, the Son of such a Father, that has apparently such unquestionable right, and who has given such assurance for the safety and prosperity of the Church of England, should be debarr'd from that right, by such an illegal Plea, as that of Presumptive Popery.

Presumptive Popery! (*said the* Jesuit in *Presbyterian* disguise) Well! Is it only *Presumptive*? Hark you, Sir, I pray (*said he* to the *Excluder*): I think the most part of Your Estate is in *Abby* Lands: it is so indeed (*reply'd he*) and I have been told that at *Rome* they have the *Terriers* of every foot of ground that did formerly belong to their *Monasteries*, and *Nunneries*.

So I have heard (repli'd the *Jesuit*) they are a pack of subtle Knaves, and they do hope to recover them again, or else

else they would not Plot *and* Contrive *so damnably as they do.*

Well! well! (*reply'd he*) We shall defeat *their* designs, and cut off all *their* hopes, if we can but get the *Bill of Exclusion* to pass, we need not fear them: For 'tis certain, that if he comes to be *King*, they expect that he should bring in *Popery*.——*I think your Lands about your Seat, did formerly belong to a sort of* Monks *they call'd* Benedictines; *I will say that of the* Jesuits (*to give the Devil his due*) *that they have not* those *Secular ends in converting* England *to the Church of* Rome, *which* other *Priests and Monks have; for they have* no Lands *to recover, as others have; but if you follow your business, you may keep your Lands long enough for all* the Papists. *Come, Sir, be not troubled about it, I thought you had been a man of a* better *Spirit; What shall I give you for* 1000. *Acres, when* Popery *comes in?*—Prithee, (*replied he*) What do you take me for, do you think that I am afraid of them? I do so little fear them, that give me but *one Guinea* down, and I will be bound to let you have every Acre of those Grounds for sixpence an Acre that day they come to demand them—

Done!

Done! Done! (*repli'd the* Jeſuit) I'le try what metal you are of; ſo a Bargain was concluded, and they merrily parted.

As ſoon as he was gone, *another* that had been an *Excluder*, came in very melancholy, and walking about the Room in a penſive poſture——How now, Sir, (*ſaid the* Jeſuit to him) Pray what is it that troubles you? Are you grieved that you cannot get *the Bill to paſs the Houſe of Lords*?——*In truth, Sir*, (reply'd he) *I had rather have given half my Eſtate, than that ever it was brought into the* Houſe of Commons; *I am ſure a* great many *Gentlemen more are of my mind*, pox on't, *that a man ſhould be ſo damnably wheedled by a pack of Knaves and Fools*; *I think I ſhall have a care of being heated again as long as I live, I think there is ſome Magical Vapours and damps that infatuate a man ſometimes in* that *Houſe*.——You ſee now, Sir, (*ſaid he*) what becomes of the *Jeſuits* Plot; it was a fair ſtalking-Horſe for the *Fanaticks* to go a *Blunderbuzzing* with.——*If the Devil had them all* (replyed the Gentleman) *it were not a farthing matter*; *we honeſt Gentlemen ſhall never be quiet until they are* all *hang'd*. No

No more you will not truly, *said the* Jesuit, turning from him with a smile; and going to a Gentleman that was walking in the Garden, we followed him: At the first meeting, pray *what news*, Sir, (*said the Gentleman*)? Oh! Sir, (*said he*) we are all utterly undone; I just now understand that the *Bill of Exclusion* is thrown out by the *House of Lords*; so that all the wholeScheme of our designs is broken, and nothing now but silence and forgetfulness must do our business, unless the *Presbyterians* and *Independents*, by some *extravagant* Attempt, do it for us. Pray Sir, (*said he*) What did you expect would be the consequence of *that Bills passing*?— Why? (*said the* Jesuit) we in a short time would have made the Kingdom of *England* Elective, and *this* would have dissolv'd the *Hereditary lineal* Descent for ever; for by *that Precedent*, we had never wanted some excuse or other for a *Bill of Exclusion*, which would have been of greater Authority, than all the *Antiquated* and *disparate* instances, which *Doleman* hath gathered from all History: And then we should have removed the *greatest* Obstacle

ſtacle in the world, to our affairs, by *ſetting up Kings of another Family*, in oppoſition to the *true Hereditary* Line, which was the advice of *Campanella*, a great many years ago; and it was wiſe Counſel then, and wiſer now. For, *Firſt*,—*That Family* is ſo mortally, and juſtly incens'd againſt us, that we can never expect that they will ever truſt, or be reconcil'd unto us. *Secondly*,—The *Profits*, *Honours*, and *ſecurity* which *that Royal* Family, according to the Laws of the *preſent* Eſtabliſht Government injoys, and to which it has a *fundamental* Right, are *greater*, than any Prince that is a *Roman* Catholick can have, were it not for the diſturbances we give them by making Factions and diviſions among the people. And, *Thirdly*,—The *People* of *England*, under the Rules of *that* Government, and the protection of *that Royal* Family, enjoy ſuch advantages, not only of *Riches*, but of *Knowledge* and *good Converſation*; that all the little Monaſtical Arts and Devices of *Monks* and *Friars*, can never over reach, or impoſe upon them, but if we could ruine *that Family*, their *Government* would ſoon fall, and nothing

thing would more effectually have done it, than the *Bill of Exclusion*, had it passed.

Well! and What then, *reply'd the Gentleman*, looking a little sternly upon him?

Why then, (said he) *England* should have been an Island of *Jesuits*?

An Island of Devils, (said the Gentleman frowning) *You will never have done, until you have ruin'd us; our condition was pretty tolerable, before such* Perfidious Traytors *as* you *are, justly provok'd the Government* (*to which you have been so injurious*) *to Enact* severe Laws, *and* Statutes *against us: 'Tis* you *that have imbroil'd all the rest of Christendom, and now you envy that so* small a spot *of ground should injoy the blessings of Peace. For by this infernal stratagem, you would again involve us in the miserable Confusions of* Civil Wars, *that so no part of the* Earth *may be free from your* wickedness; *and no place in* Hell *too hot for your* reward.

What do you mean, Sir, (*said the* Jesuit) What! are you turn'd Heretick?

No

No, Sir, (replyed he) *I acknowledge that I am a* Roman *Catholick, yet I deteſt* ſuch barbarous *and* unnatural *Doctrines and Practices, the very Venemous Conceptions of Father* Parſons, *who was not only the* worſt *of* Jeſuits, *but a* Baſtard *to boot; and I have here with me a poor* Indian Savage, *that can indeed ſpeak* Engliſh, *but has ſcarce ſhak't off his Soot and Greaſe, and is juſt poliſht enough for the common Civilities of life; and I dare venture my reputation, that as ſoon as you ſhall acquaint him with, and make him underſtand* ſuch a Propoſition, *that he will* naturally abhor and condemn it.

All this while, there ſtood waiting behind him, a tall man of a true *Philomot* complexion, but a very luſty Fellow: —*Corẽe, Come hither,* (ſaid the Gentleman his Maſter) *come hither to this man.*

At this he fell a ſhoddering, and went backwards; ſo that his Maſter ſtept to him, and took him by the Arm; but then he drew back until his breech almoſt toucht the ground, ſpreading out his hands, and ſtaring like a wild Bull. *I pray Maſter!* (ſaid he) *I am afraid! indeed I am not Chriſti-*

me enough yet. —— What do you mean, Sirrah, said his Master? —— *Is not this Sir*, said he, *Tanto*? Tanto! (*said the* Jesuit) What is that? —— *That is* (replyed the Gentleman) *the Devil or the Tempter*: but *Corãe*, Why do you fancy this man to be *Tanto*? —— Why? *then he is a* Presbyterian *Christian* as you call 'um, and I tell *you*, *why I am afraid of him*. My *Father* knowing that I was tamper'd with one of them, (like this man) at *Boston* in *New England*, beat me almost to death for it, telling me, *that he would learn me to kill my Father, and to kill my King*. Well *Corãe*, (*said his Master*) tell me one thing, do you *Indians love your King*? And do you love his *Son* for his sake? And when your *King* dies, and goes to the *Green Fields behind the Hills*; has his *Son* his *Matts*, his *Skins*, his *Canoes*, his *Feathers*, his *Bracelets*, and all his *fine* things. —— *Yes! yes*, (said he) *All, All.* —— And if the King (*said his Master*) has *no Sons*; do you *Indians* love *his Brother*, if he has one? —*O yes* (said he) *and* his Brother *has all his* Whigwhams, *his* Womans, all, all; *and then we go lay our hands on our knees, and he laies his head on his shoulders, and then*

then we sing and dance, and go out to fight for him, *and to* hunt for him; *and indeed, if it were not for our Kings, we should utterly destroy one another. Now although the* Massachusetes *are several Nations; yet* every one *takes their* Kings *part, and do what* he *commands, and* honour *him as much as he can, and so keep together, and* defend one another. *Nor is it only the Custome of the* Massachusetes *in* New England, *but the* Paroisti's *in* Florida *are* honoured *so too. When* English *men came first to* New England, our *people used to say,* that King *James* was a good King, and his God a good God, but our Tanto naught. *But when they heard that they killed* that *Kings* Son, *when he came to be King; they said,* that they were all Tanto's, *and could not endure them, but said, that you sent thither the* worst Christians *you had: for in all places, the* Indians love *their* Kings, *and* his Brothers *and his* Sons; *and do but ask those that have a Plantation call'd* New York, *and they will give you a* better *account than I can, for I was very young when I came first among the* English.

That *place* (replyed the Gentleman) *is so called from his* Royal Highness *the* chief Proprietor: *and then turning to his* Indian, *hark you,* Corĕe, *thou art* Christian *enough to encounter* that Tanto *Devil; therefore beat him soundly, and tell him, I bid you do so.*

The *Jesuit* seeing the *Indian* coming up to him in good earnest, began to run for it; however, he soon overtook him, and gave him half a dozen *American* Complements with his *Indian Bill* in exchange for his *Bill of Exclusion.*

As soon as they were gone, I am very glad, Sir, (*said I*) to see this *Jesuit* so disappointed.

I do not question, Sir, (said he) *but you may find a great many called* Roman Catholicks, *of my mind as to the Doctrine of* Submission *and* Obedience *to the* Civil Magistrate: *And I do declare, that I from the bottom of my heart do abhor all* Traiterous Positions, and Practices, *tending to the ruine of the King and his Government, and look upon them as* Hellish *and* Damnable.

Truly, Sir, (*said I*) it is a very wicked Age, wherein men arrive to *that* height of *disobedience*, that the *lives* of *Princes*, should lie at the *mercy* of every

very *diſcontented Ruffian*, and that their unqueſtionable *Rights* ſhould depend upon the *Wills* and Fancies of every *ſcribling crackt-brain Politician*. But theſe are the *Aſcarides*, the very excrementitious Vermin of the *Body Politick*, and deſerve no other Anſwer, than what a *Louſe* or a *Flea* receives for biting a man; however, becauſe to the *Infamy* of Vermin, they have added the *Venome*, *ſubtlety* and *malice* of Serpents: I think it not amiſs to pluck them out of their holes, and expoſe and ſhow them. But oh! *have a care you don't abuſe an ingenious man and a good Scholar*, (cryeth the meek hearted) Well! there is no great fear of it! For I think a *Serpent* is never a whit the more amiable for his *poiſonous gay ſpeckles*; and I do declare, that if a perſon that is *incorrigibly* ſeditious, ſhould at laſt write a *Treaſonable* Book for the which, *by the Law*, he deſerves to be hang'd, (and for the which he muſt be hang'd,) let him be *never ſo good a Scholar*; I think, that all the mercy, he could expect in this world, ſhould be, *to have the many Seditious Volumes he has read, hang'd at his heels, to diſpatch him the ſooner*. But if theſe *Politicians* and

Cashiers escape *hanging*, they do the more admire and applaud themselves; not considering all the while the *great wickedness* a man commits that writes an ill Book, by which he may be said to *sin after he is dead*; nor the *great mischiefs* they do the *living*, by poisoning the minds of the *unwary people*, and disordering and disturbing the Affairs, and Councils of *Princes*.

Surely (said *Seignior Christiano*) *no Prince in the World ever had a greater trial of his* patience, wisdom *and* goodness, *than* our present Gracious Sovereign *has had about this* Bill of Exclusion; *Nothing more inhumane could be propos'd, than that He (to satisfie their unjust Complaints) should offer so* unreasonable, *so* unreasonable *an injury to his* Royal *and* only *Brother, whom the loss of his* other *Brother, and Sisters, the sufferings of his* Father, *and his* own *merits had so much indeared him; contrary to the Laws of* natural *Justice and Honesty, and to the* Fundamental *Laws of* this Hereditary *Monarchy. And although at the very* first *thought, and suspicion of such thing, his* Majesty *at the very* first *rejected it, as we may gather from his speech on* Saturday Novemb. 9*th, which was soon after*

after a debate arose in the House *of* Commons, *for an Adress to be presented*, that his Royal Highness should withdraw himself from his Majesties Person, and Counsels; *Yet we presume, that in his Royal and serious Meditations, He considered the* Righteous Judgments *of God in all Ages, that have fallen upon* them *who thought themselves either the Richer or Safer in the Possessions of* injur'd *Princes*; *that therefore, it would be an* injury *even to* that *person that should* next *succeed upon his removal. That He considered the* Fatal consequences *of his Fathers* compliance *in the Case of the Earl of* Strafford; *But that this was of* much *greater Consequence*: *we presume, that in his* wisdom, *He foresaw the* malicious designs *of a restless Faction, who indeavour'd to wound* him *through the sides of his* dearest Brother: *That he foresaw the many* dismal Calamities *that would unavoidably fall upon* the People, *and that of his* goodness *he was resolv'd to* prevent *them: under which his* Royal wisdom, *and* goodness *we now enjoy all the comforts of* this *life, and the* best *opportunities of obtaining a* better; *For which this* present *Age is bound to love and honour him, and for which* those to come, *will*

certainly magnifie and extoll him: and ſuppoſe God ſhould ſo order it in his Providence (whoſe will muſt be done) *that none of his* Loyns *ſhall ſit upon his* Throne; *Yet we, and all good Subjects, do hope and pray, that after a long and proſperous Reign here on* Earth, *He that is the* King of Kings, *will infinitely recompenſe him with an* immortal Crown *of Glory in* Heaven.

THE

THE Fourth VISION OF GOVERNMENT.

The Contents.

The wicked Policy of raising a mean *or* evil opinion *of the* Sovereign *in the minds of the* Subjects. *The trivial and unreasonable occasions of such an opinion, a pleasant instance thereof in the Case of the* Salique *Law; it is condemned by an* Hermaphrodite. *Better that the* Sovereignty *should be in* one *Woman than in* five hundred *men. The Sovereignty of* England *in a* single *Person. The* heresie *of the* Whiggish Lawyers. *Those that write of the* Antiquity *of* Parliaments,

ment, *and those that* vilifie them, *are* Commonwealths men, *and* enemies *both of* King *and* Parliament. *The* Characters *of several* Commonwealths-men; *good advice to them. A* Panegyrick *upon the* King, *the* Duke, *the* Royal Family, *and all the True-hearted Nobility, Gentry, Clergy, and Commonalty of* this Realm, *in* hearty Prayer *for them.*

THE Garden Gate that was set open, gave us a very pleasant Prospect into the most solitary, and shady Walks, fit for *Owls*, and *Politicians* to *hatch* in; at a small distance from us, we observ'd a very Diminutive *Non-con.* taking the fresco after the labour of the day; and pulling his *Handkerchief* out of his pocket, he drew out with it a *Scroll* of Paper, which fell to the ground without his notice. *Scientor Christiano* following softly, took it up, and as soon as I came to him; *Here are his Notes*, said he, *smiling, without doubt here is a great deal of tickling stuff in them, let us for Diversion peruse them.* We found a great deal of their *warlike* Divinity,

nity, such as raised the *late* Rebellion. But in the midst of all the bundle, we found a *ticket* rolled up very hard, and at first opening, thought it had been a *blank*, but it prov'd to be the most *virulent* and *lewd* Libel against the *King*, in a few lines, that ever I read in my life. —— *Here* (said *Seignior Christiano*) *here's the* Peace *and* Purity *of the Gospel wrapt up together; the* Devil *certainly wrote them, when he stunk of* Brimstone; *don't put them in your pocket, they will set your Breeches on fire.*

I do assure you, (*said I*) I have heard the *Cub* of a *London* Tub Preacher, when he was a *Schole Boy*, repeat *these very* Verses, when I am sure you might as soon have perswaded him to be circumcis'd, as to have said three lines of the *Litany*: So *early* do these *Wolves* instruct their *whelps* to *bark*, so *early* are they *Catechiz'd* in the Doctrine of *Slander* and *Reproach*; That one would think, they hold it to be Man's chief End, *to despise Dominion, and speak evil of Dignities*: And so diligently do they afterwards, *practise* it, that it seems to be not only one of the *Liberal Sciences* of *Fanaticism*, but you would conclude, that they main-

maintain *Throwing of Stink Pots*, to be neceſſary to *Salvation*.

It is a wicked *piece of Policy, very neceſſary to* Rebellion, (reply'd *Seignior Chriſtiano*) *it is forbidden by the Law of* Moſes, *by the* Doctrine *and* example *of our* Saviour, *and his* Apoſtles: *but our* Politicians *value no* Laws *of* God, *or* Man; *and* (*knowing that if a* Prince *do not reign in the* hearts *of the People, that they will be apt to forget thoſe Laws too, and lift up their* hands *againſt* him,) *have therefore ſpread about ſuch ſwarms of* Libels, Invectives, falſe reports, unjuſt Aſperſions, *and* Reflections *upon the* King, *his* Miniſters, *his* Councils, *his* Affairs *both by Sea and Land, at home and abroad.*

A man truly, Sir, (*ſaid I*) ſhould have a great care *how* he gives credit to ſome reports.

He had need, as he tenders the Salvation of his Soul (replyed *Seignior Chriſtiano*) *have a care of hearing the* leaſt *evil ſpoken of his Prince, or of entertaining the* leaſt *diſhonourable thought concerning him, leſt he be inſenſibly wheedled into* that diſobedience, *which is* the prevailing *ſin of this unnatural and perfidious Age.*

'Tis

Tis ſtrange *(ſaid I)* it ſhould be the *prevailing* ſin of this Age, under ſo good a Prince.

'Tis ſo (replyed he) *and it has too much prevail'd upon the pretences of* doing honour to God. *But if they honour not the King,* whom they have ſeen, how can they be ſaid truly to honour God, whom they have not ſeen? *they* honour God *by* Rebellion, *juſt as they* love *their* Brother, *by* Sequeſtration. *But, Sir ſo very profligate are the looſe fancies of ſome men, that they ſuffer their* Allegiance *to flag, by letting their thoughts ſink into a* mean *opinion of their Sovereign,* becauſe he is of the ſame Common Nature, *of* the ſame Compoſition of fleſh and blood, with the reſt of Mankind; *Not conſidering, that though he be but a* man *by* nature, *that He is as the* Angel *of* God, *and a* King by his grace. *By* his *grace (I ſay) who out of the Abundance of his* Mercy, *is pleas'd to govern us by* one, who can have compaſſion on the ignorant, and on them that are out of the way; for that He himſelf alſo is compaſſed with infirmity. *Should the* deſtroying Angel *keep his reſidence amongſt us with Armies of* Locuſts, *with the Nuſances of Plagues and Peſtilences, and*

and with whole troops of the Messengers of sudden death, to execute the Sentence speedily upon the offenders; should he awe us with flaming Lightnings, and loud thunders, we *should say unto our* King, *as the* Israelites *did to* Moses, *Exod.* 20. v. 19. speak thou with us, and we will hear: but let not God speak with us, lest we die.

'Tis certain, (*said I*) that the *wickedness* of a Prince, can never justifie the *rebellion* of the People; but 'tis as certain, that the most *virtuous*, the most *just*, the most *prudent* Prince in the World, can never utterly avoid the *revilings* of some, or the *murmurings* of others. But *Honi soit qui mal y pense.* I am sure, that what ever *evil opinion* any Subject has of his Soveraign, ariseth from an heart much *more evil*, from the *complicated evils* of *discontent*, *ambition*, *pride*, *false zeal*, or *covetousness*. And what ever *mean* opinion others may at any time have, arise from a *wrong one*. Some are as Romantick in their Fancies, as those *Fables* and *Legends*, that speak of no Princes, but what are born with *Roses*, *Crowns*, and *Flowers* on their Breasts. Others again, are as ridiculous in their relati-

relations of *monstrous Excrescencies* and *deformities* in the Bodies of *those* they account *Tyrants*; the *Jesuits* reported, that Queen *Elizabeth had a great black Beard*; and others could not indure the thoughts of the *Sovereignty being in a Woman*. Thus some Fantastical prejudices or other, possess and corrupt the fancies of men, that have not *that due* reverence and esteem for their *Sovereign*, which they ought to have; and upon as light occasions on the other hand, are moved to the highest expressions, even of *extravagant* Veneration and duty.

We now saw a tall young man walking all alone towards a thick, and shady Grove, but so discompos'd, and so desperately *melancholy* he seem'd to be, that we fear'd he had been going to lay violent hands on himself; for he oft-times drew his Sword half way out of the Scabbard, then putting it up again, smote himself on the Breast, then biting his lips, and turning himself several times about, we perceived that his eyes sparkled, his visage was pale, and being now near enough to him, we could hear him say——— *Perfidious, dissembling, treacherous, and cruel*

cruel Woman. Woman! *did I ſay,* Viper, Toad, Serpent, *an* Angels *face but a* Devils *heart,* Syrens *voice,* Crocodiles *Tears,* Baſilisks *eyes; I'll rend her from my ſoul, though I pluck my Heart-ſtrings in pieces with her.* O Nature, *Why haſt thou made ſuch a Plague for us as* Woman? *How came they by* this *fatal* power *over us? Why ſhould we* love *them? Why ſhould we* obey *them? What! Woman* rule? *Damn'd* tyrant *Woman! What!* Harpies, *and* Furies *ſet on Thrones? From this moment I wage eternal war with* all *the Sex; and by this light, with this hand will I pluck* her *down* (*be ſhe what ſhe will*) *that ſets up her ſelf above the* moſt contemptible *wretch of a* man *that has but half an Arm, and but one Eye.*

You are in the right, indeed (*young man*) reply'd a *Jeſuit* that was juſt by him. It is not *fit,* it is not *natural* for a *Woman* to *rule* and *govern;* ſhould they ſway the *Scepter,* that hold the *Diſtaffe?* Should a *Woman* be *Sovereign?* when a *man* is the *head* of the *Woman,* can ſhe be the *head of the Church?*

The young man anſwered him not a word, but was on a ſudden very ſtrangely

ſtrangely altered, for pulling his Hat over his Eyes, hanging down his head, and almoſt in a ſwoon, the Tears guſht in full ſtreams from him; and he ſaid, ——— *My* dear *but* cruel Orinda! unkind Orinda, *what have I done, to deſerve your* ſcorn *and* hatred? *indeed* I know not what I have done; *but that I may never offend you more, adieu! for ever adieu! from this Moment I go into everlaſting Baniſhment; in yonder dark Shades, and ſolitary Rocks, will I ſit and mourn with the* faithful Turtles, *and there*

Spend the remainder of my lingring Tears;
'Till I at laſt diſſolve in Sighs, and Tears.

What, *Pſalms! Pſalms?* Cry'd the *Non-Con.* (*who dropt the Libel*) and was come ſo near as to hear theſe laſt lines; *What! Pſalms, quoth he?* A *Godly Youth, a Godly Youth,* I warrant him.— No, Sir, *ſaid* Seignior Chriſtiano, He is not ſo *merry* (poor Youth) He is *troubled in mind*, pray do you *comfort* him up if you can.

To *comfort the afflicted*, is not only my *Buſineſs*, but *delight* (*ſaid he*) and then applyed himſelf in a long Harangue of incoherent and impertinent Cant.——The Youth took no manner of notice of him, but now and then ſigh'd, and ſaid, *Orinda!*——As ſoon as he perceiv'd his *malady*, he chang'd his note.

Fie, fie (ſaid he) *What ruine your ſelf for a* Woman; *are there not others as good as* ſhe, *as Beautiful? And if any of them prove* kinder, *is it not* better *for you? You are a man of parts, that may be very ſerviceable to your Countrey; Come, come with me, I'le help you to as good a Wife as your heart can wiſh for; ſome Women will be cruel; Queen* Mary *was a grievous perſecutor, not* fit to govern; *a very* Jezabel, *ſaith* Calvin, *and one that burnt* Proteſtants, *with* their Books *and* Writings.

The Youth ſat leaning on a Bank, anſwering nothing; at laſt, a Meſſenger came to him with a Letter, which we ſuppoſe, brought *more* comfort in it, than any of us could give him; for he had not the power to read it all together, but when he had done, he was ſo raviſht and tranſported with *joy*, as never

ver was poor *Malefactor* when unexpectedly *reprieved* from a *most cruel death*, just ready to be inflicted upon him; for he trembled with *excess* of joy, his colour came and went, now he stood fixt like an Image without life, and then kneeling down: *My* dearest, sweetest Sovereign Queen, *and* Goddess (cry'd he again weeping) *I'le* love *thee*, *I'le* obey *thee all the days of my life! A thousand Beams of* gladness *dart through me*; *I am all over Sunshine*, *I'le do* homage *to the very Wormholes of thy Footstool.* With this he kist the ground, and then rising up, and looking sternly on the *Non-Con.* and the *Jesuit*, he laid his hand upon his Sword, and *said*; Traytors, Rebels, *and* Villains, *speak* one *syllable more in dishonour of* that glorious Sex, *and I'le cut you both into* Atoms. *But* you, *Sir*, *that spoke against Queen* Mary, *assure your self*, *for what you have said against her already*, because a Woman, *I am resolv'd*, *if ever I come to be* Justice of the Peace, *I'le put the* 35*th of Queen* Elizabeth *in execution*, *against all those of your Faction*, *before any* other *Statute of* any Kings *whatsoever.*——*Oh! Sir*, (said the *Non-Con.*) *indeed*, *Queen*

Elizabeth *was a very* gracious *Queen, ſhe was* moſt worthy to Reign——*I truly*, ſaid the *Jeſuit*, I am not ſo much againſt all Women, *I love them well enough, for I am ſure we would monopolize them all; I ſay the Queen of* Sweeden *was a moſt* renowned *and* glorious *Queen. The Queen of the* South *ſhall not only be celebrated; but the* North *too have had a Queen of as famous memory, moſt* worthy to Reign, *becauſe ſhe refus'd it.*——*But* mine! mine! (ſaid he) *is worth them all, and ſhe ſhall* Reign, *and I will live as long as I can, that ſhe may* long live, *and* Reign *over* me.

At theſe words the Youth very nimbly marcht off; and as ſoon as he was gone: Well! *ſaid the* Jeſuit, I do, and muſt ſay, that the *Salique Law*, which debars *Women* from the *Crown, is a very wiſe and good Law.*——*So 'tis* indeed (*ſaid the* Non-Con.) and very fit to be put in execution upon Occaſion; for *Women are fooliſhly ſilly and weak, and not at all fit to govern.*

More fit than you are to preach, cry'd an odd kind of a perſon, as I thought of the *Epicæne* Gender.—Who affronted you, cry'd the *Non-Con.* ſtaring upon h—? *You did*, (ſaid the *Hermaphro-*

maphrodite. *You have injur'd the* better *part of me, which is* Woman; *you say they are* fooliſh, weak, and not fit to govern: *which I tell you is contrary to the Law of* Nature, *to the Laws of* this Realm; *and moſt of all, contrary to* my Own Experience. *For when my* Manhood *has a mind to be* reſerv'd, *I find that almoſt every* Drab *can pump it out of him; but my* Womanhood *can* keep *her Counſel, better than ſhe can hold her water; when my* Manhood *diſcovers his love or hatred,* openly, violently, *and* fooliſhly, *my* Womanhood *can more eaſily hide and cover* them, *than the freckles and wrinkles on her face. 'Tis my* Womanhood *makes my* Manhood, witty, wiſe, *and* valiant; *and in* my ſelf *I find by experience, that the* Women *influence, direct, guide, and govern* all *Men living; and ſince I cannot indure* two *Principles of Sovereignty in the* ſame Soul, *and that the* Nature *of my* Body *inclines moſt to the* Female *Sex, I* have therefore rightly plac't it in the Woman.

They were ſo confounded with this *Poſitive* Conviction, from one of the *Doubtful* Gender, that they both of them ſneakt away; and as ſoon as they

were gone; that Sovereign *(said I) that pleases them*, shall be Sovereign it seems as long as they think fit, and *none* else; For they measure the *Rights* of Princes, by the rule of their *own Interests*; and whether the Sovereign be *Man* or *Woman*, it is all one to them, if either *Her* or *His* Majesty, do not favour them, so as to let them have their wills, they are presently upon the *Deposing Vein*; and rather then want Arguments to incite the People to it, they will make use of *old ones*, or *borrow of one another*. Come for once and away, I'le tell you what a strange fancy I have now in my head. I do fancy, That *the time will come, when the Spawn of these very* Presbyterians, Independents, *&c. who now at this time, do so magnifie and cry up the Reign of Queen* Elizabeth, *will joyn with the* Jesuits *in defence of the* Salique Law; *and wherein they will as much extol and commend the Reign of King* Charles *the Second*. However, the great Game is, that the Sovereignty of *England* should not remain in *one single Person*, *Man* or *Woman*; for they are for transferring it to a *great many*.

Well!

Well! for my part (ſaid *Seignior Chriſtiano*) *I ſhould not like well to ſee three or four hundred* Suns *ſhining in* England *at once; it is a good* Temperate *Climate* now, *but* then *it would be* too hot for me. *For I muſt tell you, that it is much better for* England, *that the* Sovereignty *ſhould be in* One *woman than in* five hundred *Men. And I wonder that the* Jeſuits, *who call the Virgin* Mary *the* Queen *of* Heaven, *and adore her more than our Saviour himſelf*, who is the King of Glory, *ſhould not pay the* Homage of Sovereign Honour *to* that *Sex on Earth, to which they pay* Divine Worſhip *in Heaven. But our* Politicians, *who ſay in their hearts*, there is no God there, *would have no* King *here*; *They think a* great *many heads are better than* One; *and one mans*, *much* better *than a great many Womens. However the ſimple, and honeſt* Chriſtian *is very apt to think that God* (*who is the fountain of all Wiſdom, and by whom* Kings *and* Queens *are made* Nurſing Fathers, *and* Nurſing Mothers *of his Church*,) *does not limit his Spirit to* either *Sex. That he can inrich* one ſingle heart, *with his* Heavenly Grace; *that it ſhall prove more inſtrumental to his* Glory, *and our* Good,

than the Worldly Wiſdom, and Policy of all Mankind: and on the other hand, let thoſe Politicians *look into the* 29th. *Chapter of* Iſaiah, *at the* 13th. *and* 14th *Verſes, (a Prophet is as good as a* Politician, *becauſe he foreſees what will come to paſs, they only deſign what they would have come to paſs) and they will find, that God ſaies;* Becauſe their fear towards me, is taught by the precepts of men; therefore behold, I will proceed to do a marvellous Work amongſt this People, even a marvellous Work, and a Wonder; for the **Wiſdom** of their Wiſemen ſhall periſh, and the **Underſtanding** of their Prudent ſhall be hid.

This, Sir, (*ſaid I*) would have been a good Text to have Preacht upon before the **Mittena Gemot**, or *meeting of the Wiſemen* at S. *Margarets* in *Weſtminſter*, about the Year 1641.

Oh! (replyed *Seignior Chriſtiano*) *it had been a* Malignant *Text, and the* Preacher *would have been committed to the Cuſtody of the* Black Rod. *For they were then ſcrambling for the* Sovereignty, *to ſhare it amongſt themſelves; however they ſoon loſt it,*

by

by the same *Principles by* which *they* Usurpt *it*; *and whilst they kept it*, *they made* so ill *use of it*, *that had the* Protestants *in Queen* Maries *Reign*, *been then alive*, *they would have commended* her, *as much as the* Fanaticks *have done Queen* Elizabeth. *So dreadful was that Judgement when inflicted upon* England, *which was anciently threatned to the* Israelites, *for their rebellion against their Sovereign*; * the Children of Israel shall abide many daies without a King, and without a Prince, *&c.* * Hos. 3. 4.

Lord, Sir, *(said I)* if it was dangerous to preach then upon such a Subject before the *Wise Men* at *Westminster*; 'tis in vain to preach it now to *some* people: for they, very *learned in the Law*, will tell you, that *they did not set up another King*, a *Jeroboam*, (to which that Text relates) but that they more prudently *transferr'd*, or, at least, *fixt the Sovereign Power* in a *Parliament*; and therefore will say, *What signifies your old fashioned Divinity*, *to the Learned in the Law?*

Those Lawyers (reply'd *Seignior Christiano*) *learnt their* Seditious *Principles in the* State, *from* Schismatical *and* Heretical *ones in the* Church. *And they*

they that maintain that the Sovereignty of *England* is not in one single Person, *are as* great Hereticks *for* Lawyers; *as the* Archontici, *the* Marcionites, *the* Heracleonites, *the* Colarbasians, *or* Valentinians, *were for* Divines; *and they were* Hereticks *who were condemn'd for holding* several Beginnings.

Truly, Sir, *(said I)* I think here comes one of these *ancient* sort of Gentlemen, you talk of. For we now overtook a Comical old Fellow, in such a Garb as I never before had seen; he had a great Ruff-band on, which needed no imbroidery, for it was made up of old *Saxon* Manuscripts; and the Trimming to his Cloaths, was old Parchment Tassels, tagg'd with Wax, upon whch was the Impression of King *Arthur's Tooth*, and of the *Fangs of all his Knights.*

This is a pleasant Antiquarian, (said *Seignior Christiano*) *let's brush the Cobwebs off him a little, and make our selves merry with him.*

We needed not to seek long for an opportunity, for he immediately came up to us, saying, *Gentlemen, my Business in this World, is to vindicate the Honour of our* English Parliaments, *from* the

the Calumnies of those, *who say*, That the Commons of *England* were introduced, and begun, *An.* 49. *H.* 3. *Therefore pray come along with me into yonder* Castle, *and there I will shew you all the ancient, and* undeniable *Records under the* British, Saxon, *and* Norman *Governments.*——We willingly followed him, until he brought us into a very large Room, where there was Provender enough for the Rats and Mice of twenty Generations. He had now pull'd his Hat off, and made a low obeysance to an heap of musty Parchments, when a bold Fellow came up, and with a great deal of scorn, kickt them all about the Room. *You old Fop*, (said he) *look you here, I have in this Cabinet of mine, a sett of* Antiquities *worth a thousand loads of your mouldy* Parliament Rolls. *Here is*, said he, *the Tongue of* that Parrot, *that was first Speaker to the* House of Commons *in the* Parliament *of* Birds; *and here are two of his Speeches: Here is the* Ancient Charter *of the* City Mouse, *which he forfeited for eating too far into an* Holland Cheese; *Here is a* Tobacco stopper, *made of* Log, *the first King of the* Froggs: *What do you talk of your Records, and Parliament Rolls, and*

House

House of Commons; *a fart for your House of Office?*

We did certainly expect, that the *Antiquarian* would have flead him alive, to have made *new Vellum* of his skin, for the affronts he put upon his *old Parchments*. But what was extraordinary strange, we could not discover, that he was in the least angry with him, at which we much wondred; and therefore I examined those *Parchments*, and found them to be the same which Mr. *Petyt* of the *Inner Temple*, had made use of, for *Asserting the Ancient Rights of the Commons of* England, *Printed in the Year Eighty*. And therefore (*said I* to *Signior Christiano*) the writing that Book at a *Time*, when the just Priviledges of Parliament were not in the *least* call'd in Question; but on the contrary, when not only the Kings *Prerogative*, but his *Life* also was in Danger by a Conspiracy, formed among several that *were Members* of *that* House, was just as if one should have written of the *Antiquity* of the *See* of *Rome*, and of the *Grants* of our *English* Kings, to several *Popes*, at *that very* Time, when the *Popish* Plot was first discovered.

Why, truly, (reply'd *Seignior Christiano*)

ano) 'tis pitty, but that Mr. Petyt should have the same reward the next Parliament, which that last Parliament would have bestowed upon such an Authour; and that he may not want company, some hope, that the next Parliament will take the Ignoramus Jury into consideration; it being a case, according to Mr. Lambard, his own Antiquarian, not within the reach of any standing Law, or Statute, and in which the Parliament hath Jurisdiction. Archion. f. 105.

But, Sir, (said I) I further remarque upon that Book, that whilst he pretends to assert the *Rights* of the *Commons*, he hinders the *main Ends of Parliaments*; What a noise does he make of *Baronagium*, *Generale placitum*, and *Communitas Regni*, and several other denominations by which the *Common Council*, or *Parliaments*, were expressed? But not with any design to the *right* ends, for which they were called; One great *end*, according to his own Quotation out of † *Knighton de Event. Angl.* is, *ut Inimici Regis & Regni* Intrinseci, *& hostes extrinseci destruantur & repellantur*; that the Domestick and foreign Enemies of the King, and Kingdom, may be destroyed and repelled. And in order to this, it is very requisite, that the King † Preface f. 43.

King ſhould have thoſe that are *all* Loyal Subjects in that Great Council; that He ſhould be ſupplied with moneys to defray the Publick Charges; and therefore what ſignifies a great many of the Records he has quoted? and that in particular of the 34 *E.* 1 unleſs he had deſign'd that the laſt *Weſtminſter*, and *Oxford* Parliament, ſhould have conſidered *Onera Domino Regi incumbentia*, as *that* Parliament did, by which dutiful Conſiderations of his Parliament, King *Edward* I. became a Victorious Prince; for he awed *France*, ſubdued *Wales*, and brought *Scotland* into ſubjection; of whoſe King and Nobility, he received Homage. But a *King* it ſeems, may be made Glorious at a cheaper rate, than *Victorious*: and our *Antiquarian* forgot in his Quotation, that honeſt old Rule; *Intivile eſt particulam aliquam Legis ſummere, non perſpecta tota Lege.* For he ſhould as well have had reſpect to the *end* of their meeting, as to the *particular* Perſons that were there, had he written as became a *Loyal* Subject, and an *honeſt* man at that time; and I do not, at all queſtion, but he who ſeems ſo tender of wounding the *Peerage*, would be the firſt, were it in his power,

power, that would turn the *Biſhops* out of the *Houſe of Lords*; although for the blood of him, he cannot in all his reading, bring the *Burgeſſes* into the *Houſe of Commons*, but muſt ſtumble over *Archbiſhops*, and *Biſhops*, by the way,

I ſuppoſe, (reply'd *Seignior Chr.*) *He Dedicated* that *Book to the late Earl of* Eſſex, *for the* ſame *reaſon*, *that the laſt Edition of* Gods Revenge againſt Murder, *is Dedicated to the late Earl of* Shaftsbury.

At this, both the *Antiquarian*, and *He* that kickt about his *Parchments*, joyn'd together, and came up to us with a great deal of Fury, and had not I by chance catcht hold of his venerable Ruff, and threatned to demoliſh that reverend relict, we had not parted without a fray; but he thus receiving ſome damage at the firſt onſet, they compounded the matter, and ſo we parted pretty quietly.

No ſooner were we got from them; *But you ſee*, (ſaid *Seignior Chr.*) *they* both *agree againſt any* one *that defends the Government*; *and in the* main *deſign*, *of changing this Ancient* Monarchy *into a* Commonwealth. *For they who* vilifie *Parliaments*, (*if they do it not out of a raſh*

rash and inconsiderate humour) *do it with an* ill *design to make the King suspected by his People*; *and so at last*, would have no King; *and they who give to Parliaments* that power *that does* not *belong to them*, *give them power to* destroy *themselves*, *and so* would have no Parliaments: *a true notion of a* Commonwealth, *destroys the very* being *both of* King *and* Parliament; *for he that diminisheth*, *or taketh away the* Prerogative *of the* King, *takes away the very* Power *of* Parliament, *even* when He pretends to give them the Kings Prerogative. *So they that fought for* King *and* Parliament, *in the late Wars*, *fought against them* both, *as appear'd in the conclusion*, *and* England *can never be a* Commonwealth *again*, *until there be* no King, *and then there will* ipso facto, be no Parliament.

As soon as we were out of the Castle, we saw a world of people coming towards the Gates, so that I fancied, that we were formally Besieged: but it seems, they only came thither for *Intelligence*, as their Custom was once or twice a week. Upon which we fell in among them, and found people of all Qualities and Conditions, but most of the *common sort*, and a great many *Women*

men I do not know. But methoughts I found my self strangely uneasie among them, for they differed very much from men of *Debonair*, and *civil* conversation, they had such a *dreaming* way of talking, such *leering*, and *suspitious* looks, that I never saw so much *ill Nature* together in a crowd, all the daies of my life; and almost fancied, that they had a *particular* smell with them. *Seignior Christiano*, (who saw me in a musing quandary) taking me aside, *if there was* (said he) but a small strinkling *of* Laplanders, *and* Canibals *among them, they would be the compleateſt Body of* Commonwealths men *under the* Sun. *However that they may not want some Forreigners to illustrate them, they have a few* Calvinistical *and busie* Walloons *prickt in among them.*

Have they not a few *Rattoons*, and *Baboons* too (*said I*?) Truly they have as much reason to be altering, and changing the *Government*, as any *Walloon* of them all. Is it not an horrid shame and scandal, that they who are *naturaliz'd* by the *favour* of the Prince, and have here gain'd *good* Estates under the Protection of *his* Laws, should grow insolent and muinous; and join

with Rebels to ruin *him* and *his Government*?

You know the monstrous gratitude *of a Factious* Fanatick, *or you know nothing*, (said *Seignior Chr.*) *how many men whose* dulness *his Majesty has covered with a Title of Honour, and a Gold Chain, have in requital, acted as if they design'd the old Game of* binding Kings in Chains? *'Tis nothing certainly, but the Spirit of* ingratitude, pride, ambition, covetousness, or revenge, that makes so many *Commonwealths-men* in the Kingdom of *England*. I could give you the exact Characters of these men, their particular rules of *Education, and their* behaviour *in their several Imployments, but they will not* singly *stand the shock of a* reprimand, *and I have no time at present to do it, therefore I will in general advise them all.*

We being now got up a little hill, and they all before us. *Men, Women, and Children* (said he) *Tag, Rag, and Bobtail; since the* good old Cause *is in so* bad *a condition, that you can never expect to turn this* Kingdom *into a* Commonwealth *whilst ye live, and think that without one, you can never die in peace. Let me advise you all to make a step to a certain*

tain place at the Head of the River Nilus where Sir John Mandevil in his Travels, tells us, the People themselves have none; but that like Flounders, they wear their eyes and mouths in their Breasts; these would be fit Companions for you Commonwealths-men, for those who will have no King, or no Bishops, are properly called ἀκέφαλοι, men without heads; truly folks, 'tis not fitye should stay here, for ye have made your selves such monsters of men, as the world never knew: You that stickle so for a Commonwealth, have taken such wicked courses to procure one, as are condemned by the Laws of all the Commonwealths that ever were since the World began; the Gallant Romans, under Consuls and Tribunes, scorn'd to make use of treachery, breach of Faith, secret Assassinations against their most dangerous, and formidable Enemies in Time of War (or at least they were forbid in the Civil Law) but you have added the invention of Blunderbuzzing against your own Gracious and good Prince in Times of Peace. Perjury, of which you have been so scandalously Guilty, was a crime so detestable to all Nations; *that a learned Casuist tells us; Perjurium autem vel ipsis etiam Ethnicis inter gravissima illa Crimina

N. Ceph. l. 18 c. 45.

* Sanderson de Jur. oblig. Prael. 7.

eſt habitum, quæ credebantur Deorum Immortalium Iram non in Reos tantum, ſed & in Poſteros ipſorum, imo & in univerſas Gentes accerſere. Perjury, even by the very Heathens, was reckon'd among thoſe higheſt crimes, which were thought to ſtir up the anger of the Immortal Gods; not only againſt thoſe that were guilty of it themſelves, but alſo againſt their Poſterity; ay, and againſt whole Nations too. *I will not either name, or number the great* follies *and* impieties, *that you upon* this ſcore *have committed; the greateſt of all is, that you will not acknowledge* them *to be what they really are,* very evil; *but have a care of the* wo *that is threatned to them, that call* evil good, *and* good evil. *Let me adviſe you no longer to believe that to be* Faith, *which is* Faction; *let me adviſe you not to think that to be* Religion, *which is* Rebellion; *let not your* Gain, *be any longer your* Godlineſs; *and do not imagine* Covetouſneſs, *to be a* ſaving Grace; *or that* labouring for War, *is the* way *to* Peace; *change either your* Country, *or your* Conditions: *if you ſtay at home,* ſtudy to be quiet, learn to live in peace; *in peace! a bleſſing ſo much the* greater *to you, by how much the*

the leſs *of it* all *other Nations under the Heavens do now injoy.* This little world alone, *like another* Goſhen, *ſees, and feels the brighteſt influences of the* Sun, *when as all the habitable World beſides is a Land of* Darkneſs, *of* Darkneſs that may be felt; *loud Thunders, killing Lightnings and deadly Hail, are* one continued *ſtorm from the* Eaſt *to the* Weſt, *from the* North *to the* South; *the* Sword *of God and man is drawn to ſcourge the ſinful Age; Rivers are ſtain'd with Blood* and *devouring* Locuſts *cover and infect the Earth; but none of* theſe *Plagues* come nigh your dwelling. *You have no hardened or Tyrant* Pharaoh *to deſerve them, and therefore* do not ye your ſelves bring them. *Let no* croaking Froggs *come with noiſome Petitions in* your Kings Chambers; *but above all,* **do not kill the firſt-born of all the Land,** *leſt at laſt you bring a* deluge *of Miſeries upon you, a* Sea *a* red *Sea, a* Sea of Blood *to overwhelm you.*

By this time, on large Plains upon our right hand, methoughts I ſaw mighty and vaſt numbers of the *Loyal* and *true hearted* Nobility, Gentry, Clergy, and Commonalty of this, and other his Majeſtie's Kingdoms and Domini-

ons, making their ſeveral *Addreſſes* to his Sacred Majeſty, congratulating *his Majeſty's, his Royal Brother's*, & *Kingdoms ſafe deliverance* from the *late Barbarous Conſpiracy*. I was ſo extremely pleaſed with ſo noble a ſight, that I almoſt wept for joy, and could not forbear breaking into the ſe expreſſions. I envy not thoſe who either ſaw *Solomon* in his glory, *Caeſar* in his Victories, or *Auguſtus* on his Throne, ſince I this day ſee our Gracious Sovereign King *Charles the Second, triumphing in the hearts of his People*; a Prince who to their vertues has his great *Fathers* and his *Own* too ſhining in the moſt Illuſtrious inſtances of his *Valour, Conduct*, and *Wiſdom*. But why do I attempt to ſpeak his praiſes! the riſing and ſetting *Sun* muſt do it, which ſees thoſe far diſtant Countries, that are happy under *his government*, and therefore ſtrives to *inrich* them with *plenty* which he *influences* with *peace*; however we ſee here before our eyes, thoſe in whom both himſelf, and we all are *happy*, his Royal and illuſtrious Brother *James* D. of *York*, a Prince of rare and ſingular virtues, who has fill'd the *Earth* and *Seas* with his *Victories*, and the *whole World* with his *fame*; we

we see the rest of the *Royal Family*, which we hope will be as *numerous* as 'tis *truly great*, being inricht with the vertues and Blood Royal of *all* the Princes in *Christendom*, and springing from the *most ancient* Royal Lineage in the World; we see the great *wisdom* of our Royal Sovereign in his choice of all his *chief Ministers* both in *Church* and *State*, who every *one* deserve a *Panegyrick*, but that their good deeds proclaim them better than our best words: we see our *Monarch's glory*, & the *Kingdoms honour* in the loyal, liberal, and valiant *Nobility*; in the true hearted numerous, and charitable *Gentry*; in the loving, honest, and obedient *Commonalty*. We see the *publick* glory, honour, justice, and piety of the *King*, and *all* his loyal *Subiects*, in the many magnificent and pious works of *Charity*; and we hope that *all* the people of the Land seeing these *many*, these *great* and *good* examples, will for the future become loyal and obedient under so *gracious* a Sovereign, peaceable and quiet under so *good* a Government, holy and just under such *righteous* Laws.

At this, *Seignior Chr.* kneeled down, and that (said he) *these things may come*

to

to pass, we will use better means than the Politicians *of a wicked World, and therefore as good Christians with the Church,* let us pray;

ALmighty God, whose Kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of thy chosen Servant Charles, *our King and Governour, that he (knowing whose Minister he is) may above all things, seek thy honour and glory; and that we and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee, according to thy blessed word and Ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, World without End.*

At this, such infinite multitudes cry'd aloud, Amen, Amen, that it was like the noise of many Waters, or the sound of those loud Thunders at the delivery of the Law; at which magnificent and glorious noise, all the *Vision* fled away, and I awakt.

FINIS.